

Young people ride their bikes from ocean to ocean



by James Van Hemert

It was a typical bleak March school day at Fraser Valley Christian High School in Surrey, B.C., when the three of us, Adrian Zandbergen, John Klits, and I, were discussing the joys of education.

"What do we get next, John?"

"English exam."

"You know, this is ridiculous."

"Ya, the teachers sure are laying it on us this term."

"I stayed up till two last night doing home-work."

"We should do something totally different and exciting."

"Like walking across Canada."

"Or snowshoeing across."

"Why don't we ride bicycles across Canada."

"Impossible!"

RRRRRRRRRRing!!!

"Well, time to sweat it out on the English exam."

"Right; back to reality."

But the idea of riding a bicycle from the Pacific to the Atlantic stayed with us for the remainder of the school year. We planned our route, bought all necessary camping and touring equipment, trained by riding bikes to school every day, and somehow, through constant persuading, obtained our parents' consent. Many people, and with good reason, believed we would never make it and, in seeing the Rocky Mountains, head back for home. It was precisely because of this belief that we were determined to make it.

So on July 6, at 4 a.m., the three of us plus Ron Pierik, who was riding with us to Alberta, got on our bicycles and left for the starting point of the trip: Long Beach, Vancouver Island.

The next few weeks were difficult for we had to adjust to riding 75 miles a day in temperatures ranging from near freezing to 40 degrees C., sleeping on picnic tables and rocky

ground, and living with each other 24 hours a day.

There really was no such thing as a typical day, for every day was different. We usually never knew where we would camp the next night. It was surprises the whole way. This probably helped preserve our sanity for sitting 5-9 hours on a bicycle can be trying (especially since bicycle seats are not designed for comfort). Naturally we worked up a tremendous appetite and anybody who had us over for the night can testify to that.

Ron was our alarm clock and would cheerfully wake us up at 4:30 every morning for the first few weeks. John warned him that he was playing with his life.

In the almost unbearable heat we struggled through mountainous British Columbia. But it is not the mountains which are the hardest to overcome: it is the wind. There is nothing more frustrating. I would rather bike up Mt. Everest. One day after riding against a head wind all day we arrived at Mount Robson Provincial Park and seeing that mountain in the setting sun made the whole day against wind worth it. Several days later we attained our highest elevation of 2,035m (6,700') at Sunwapta Pass near the Columbia Icefields. It was our most difficult hill of the trip but the exhilarating reward came on the other side going down for a few miles at 60-70 kmh.

Five days later, and after riding 150 miles that day, we stopped at a Catholic church in Major, Saskatchewan, and asked the priest if we could camp in the yard. He was super helpful, and asked about twenty times if there was anything he could do for us. (He let us sleep in the church basement.)

It gets so windy on the Prairies that sometimes a chicken may lay the same egg three times! The most exciting thing about the Prairies are signs and railroad crossings. This is a very small

world and full of surprises. We met Kim Vandenberg, a girl from our school, when we were buying groceries for our supper in Biggar, Sask. There aren't even any CR churches there. We were dumbfounded and couldn't believe it. She was visiting her aunt and uncle, the Van Herks. We stayed there overnight and they washed all our clothes and cooked for us. Well, this time God really showed us what he could do.

We reached Winnipeg the next weekend and Mr. Reenders, with whom we stayed, told the consistory that we were in church that morning. So the minister announced from the pulpit where we were from and what we were doing. We had to stand up and everybody clapped. It is hard to leave when you've had such a good time with new friends.

Alleluia! We left the Prairies and hit the Canadian shield. I think God created boring places like the Prairies so that we would appreciate the more beautiful parts of the world. (I apologize to the Prairie dwellers but just try riding a bicycle across the Prairies and I think you will understand my point of view.)

We entered the vast and endless northern Ontario landscape. The countless lakes and trees were extremely refreshing after all those grain elevators.

Because we left Vancouver two weeks later than anticipated we weren't able to reach Kingston for the Y.C. convention by bike as planned. We were three days and 900 miles away. Unfortunately, it is not possible to ride 300 miles a day so we locked our bicycles up at a restaurant near Nipigon and started hitch-hiking. We were told that some guys could stand for two weeks without success. How uplifting!

But we got rides. Once while watching the cars go by, we made excuses for them not stopping. "They're on their honeymoon and wouldn't pick us up." "Ya, I wouldn't pick anybody up on my honeymoon." Guess who picked us up ten minutes later? Right! A couple from Indiana on their honeymoon.

A great time was had for everyone at the convention despite the fact that we had only four hours of sleep a night. All that love and fellowship was good for us and we were able to go back and face the elements again. After two days of hitch-hiking and crowded buses we returned to our bicycles.

During the next week the weather wasn't very good to us. One night it rained for 14 hours. Everything was soaked including all the contents of our saddlebags. My tent became an ocean and me a poor ship at sea.

We managed to pick our way across Canada over numerous highways and through many cities without getting lost but when we reached the Holland Marsh to visit my grandparents we got lost trying a shortcut, the longest shortcut I've ever taken.

On September 12, the fellowship was broken when Adrian got sick in Peterborough. He had to go home and

Mr. De Bruyne drove him to the Toronto airport.

John and I continued to Quebec where the people seemed so eager to help us that one guy stopped us on the highway, after we nearly ran over him, and invited us to his house for lunch. We were able to bring our five years of high school French into good use. Quebec is one of the most interesting and beautiful provinces. I hope and pray that Quebec never separates, for Canada wouldn't be Canada without Quebec, la belle province.

God's presence became very real to us in the Maritimes, in what people did for us and in the fantastic autumn colors of orange, yellow, and red. You haven't seen those colors till you see them in New Brunswick.

A trip like this just wouldn't be complete if we didn't get a chance to sleep in a hayloft which we did in Canaan Forks.

We reached the Atlantic Ocean by Halifax on September 29 with mixed emotions. We had ridden a total of 4,550 miles, and between the three of us had 24 flat tires, 7 broken spokes and replaced 3 worn tires. Mrs. LaGrand, wife of the pastor of the Christian Reformed Church, drove us to the airport and I flew home to Vancouver and John to Edmonton where his parents had moved while he was on the trip.

During the months of our travels we met very many people who refused to believe that we had biked from Vancouver. Well, I don't blame them. I probably wouldn't have believed us either.

We express our deepest thanks to those people all across Canada, who are too numerous to mention, who have given us food and lodging — not only Christian Reformed people, but people from Alliance, Evangelical, Canadian Reformed, and Catholic churches.

We discovered that God takes care of his people and is always present in any situation — even on a bicycle. The events that came our way were not merely chance or coincidental.

I would encourage others to try a bicycle trip like ours, though not necessarily as long. We plan to ride from Vancouver to the Young Calvinist convention in Oregon this summer. Anyone interested is welcome to come with us. It won't be easy but physically and spiritually it will be one of the best things you can do. We truly had the greatest time of our lives. Praise ye the Lord, the Almighty, the King of Creation!

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Next Week:

Back to God Hour Rally

Viewpoint

Can we heal those bruises?

What's wrong with the AACS, with the Association of Christian Reformed Laymen, with the CLAC, with CJL? We raised that question two weeks ago. The questions were designed to start us thinking about each other a bit more. We noted that we were united by our division; one body of believers, yet divided by various degrees of Reformedness.

But now what? Suppose that you agree that we should tolerate each other a bit more. That in itself is already a big step. Are we then ready to actually sit down and talk to each other? More importantly, are we ready to listen to each other so that we can understand why "they" do the things they do and say the things they say?

One kind old gent thought it would be great to invite the entire AACS and Institute staff down to a congregational meeting. The idea reminded me of Daniel in the lion's den. That's the wrong kind of place to have a discussion. Lions have been known not to listen too well as they stalk their prey.

When was the last time you attended the annual meeting (or a similar gathering) of the CLAC, Salem, AACS, Reformed Fellowship? Do you have a good idea what they are trying to do or do you see them through fogged glasses, pretending that the issues are clearly before you?

It annoys me when readers ask me to ask some organization just what their stand is on this or this issue. They are doing one of two things: either they are trying to avoid a confrontation or they know the answer all too well and they would like us to rake that organization over the coals for them. Their request is gratefully denied, thank you.

The Reformed community in Canada is indeed one body. Like the biblical

analogy, the arm considers itself more important than the leg; the head more important than the toe; the heart more important than the brain. We forget too often that we are one. And as soon as we believe that — both as individuals and as organizations — then we can work together in the mutual upbuilding of God's name.

As various limbs of Christ's body we must not only talk and listen to each other but also read about each other. Pick up the magazines and journals and newsletters from the different organizations. There are enough of them around to give you a pretty good idea of what they're all about.

But that will only take care of one half of the learning process. It is relatively easy for the lay person to find out about an organization. He just has to attend a meeting or two and receive some literature and he has a pretty good idea. But education among Christ's people is a two-way street.

The organization must also learn from the lay person. The professor from the Institute for Christian Studies must visit the businessman in St. Thomas, Ont. or the grade 9 student at Fraser Valley Christian High in Surrey, B.C. Professors can learn something too, you know.

Each organization, like each lay person, has some learning to do. The very nature of some organizations allows that kind of elbow-rubbing of (the CLAC and the workers). Other organizations should alter their structures somewhat to allow for that kind of feedback and dialogue.

The Reformed community in Canada is strong because it is part of the body of Christ. But there are a few wounds and bruises on that body which need healing. The only medicine is Understanding, Patience and Love. And the greatest is Love ... for each other.

Keith Knight

NewsViews

Government handouts? No thanks.

The Ontario government is attempting to "buy ethnic votes" and Philippe LeBlanc doesn't like it. In fact, Mr. LeBlanc, formerly a Dominican priest, has resigned from his post as director of the multicultural development branch of the province's department of culture and recreation.

When he resigned from his position, Mr. LeBlanc accused the Davis government of pampering the ethnic (non-English and French) community by offering all sorts of pre-election goodies. The largest such gift, he says, is the relocation of Ontario Welcome House — the reception and information centre the province maintains to advise immigrants — to larger, more imposing quarters near the provincial legislature at Queen's Park.

The government intends to spend \$1 million on the project, and Mr. LeBlanc says that that is ridiculous. When he resigned, he charged the Davis government with "political and partisan manipulation of multicultural policies in order to garner votes."

Enough said. Governments routinely engage in vote-getting gimmicks. Every provincial government as well as the federal government has been engaged in those kinds of practices for too many years.

They attempt to buy votes by offering grants and facilities to potential voters. Since the Second World War, 4 million immigrants have poured into Canada. Politicians cannot afford to disregard that important segment of the population. But neither the Ontario government, nor any other government, should attempt to cater to the ethnic community in a demeaning

manner.

We don't want your handouts. We want responsible government. We don't need an Ontario Welcome House. We need solutions to unemployment, inflation, social justice.

Governments tend to forget that the ethnic community is part of the larger Canadian community and that their concerns are about the national welfare of the country rather than the tiny cultural centre down the street.

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China and the Gospel¹ — Part 3 of 4

by Rev. Johan D. Tangelder

DATELINE:THE WORLD

What are the opportunities for spreading the Gospel in China? What is the attitude of the post-Mao rulers towards religion? The changes that are taking place within China must not be underestimated. There are dramatic turnabouts. Confucius, once China's most respected ancient philosopher, was vilified for years. In Mao's book, Confucianism stood for everything he tried to destroy. Confucian thought is now revived.

Long forgotten cultural and social patterns are coming back in the process of modernization. Shakespeare is once again taught in the schools. Bach and Beethoven can be heard at concerts. Religious buildings, temples and shrines, are being painted and repaired. Fortune tellers are practicing openly and are often considered as key people in the community. In early 1978, the Institute for the Study of World Religions was opened in Peking with an initial student body of 24. With a Buddhist director and a Christian associate, the institute symbolizes the new openness towards religions in China.

The door to China is now gradually opening for the message of salvation. China's Christians are now enjoying some relaxation of thought control. They can worship together with less

fear, but there is still no freedom of religion.

What happened to religious freedom in China since "liberation" in 1949? Paper documents are very patient. You can write down anything you like. Article 5 of the Common Program (1949) and Article 88 of the first Constitution (1954) stated that "every citizen of the People's Republic of China shall have freedom of religious belief."

These articles never meant much in practice. Communists have tried to crush the Christian church by persistent atheistic indoctrination, outright persecution and social pressure. The Chinese Christians have gone through fiery trials. Many have been martyred for their faith. But the communists have never succeeded with their efforts to wipe out the Church.

After liberation, the communists tried everything to strangle the Church. In 1958, government regulations forbade worship services, prayer or Bible reading, except in regular church buildings at announced hours with a representative of the state present to report on the sermon. That year also saw the closing down of all but 12 or 15 of the 200 church buildings in Shanghai. It was reported that in Peking only 4 out of the 65 churches remained open for services.

In the 1960's, the Red Guards, with their fierce action and bitter opposition to any religion, drove the church underground. Christianity as an institutional religion (also with other religions) disappeared from the Chinese scene. On the surface, China had become a completely secular, materialistic, atheistic state.

The organizational forms of some 150 denominations and missions, imported from the West, were completely erased from the religious map. But despite all the persecution, the Church remained active and alive. Many Christians kept the faith against all odds. Their courage in the face of martyrdom is an inspiration for every Christian in the West. A Methodist bishop boldly said to his accusers, "I have thrown in my lot with Christ and his Church. I'm not going to be on the fence. If I have to, I'm willing to die for him." Such faith makes a strong church. The famous Watchman Nee (1903-1972), the leader of the Little Flock movement, was arrested on September 7, 1955, and sentenced to 15 years of imprisonment on April 20, 1956.

Chinese Christians appear to have survived the cultural revolution with strength and conviction. But only the independent, indigenous churches showed gain. The gain was in fact a

dramatic one as their numbers almost tripled while the Western oriented denominations lost ground.

Is the Church moving forward in China? It is reported that the Chinese Church is surprisingly youthful. It seems that the majority of Christian worshippers are young people. Why are these young people turning to Christ? Atheistic materialism can never satisfy the longing of the spirit. Man is religious by nature. But the young people do not come to faith in Christ just through verbal witness alone. They are attracted by the witness of the Christian life. "Why do you seem to be happy even when life is difficult?" "How can you remain so calm when there is so much turmoil all around?" The life-style and attitude of the persecuted Christian often make a deep impression upon communist youth.

The Chinese Church is growing. Visitors to China report of 40 having been baptized at a single service. Gatherings up to 500 Christians are now being testified to by eye-witnesses in various parts of the country.

What is happening in China today reminds me of what the Lord said about his Church, "The gates of hell shall not prevail against it." (Matthew 16:18b)

LETTERS

Beware when you listen to rock music

by Paul Spoelstra

Mr. Spoelstra lives in Hamilton, Ontario.

From time to time one still hears a minister exhorting the young people of a church to destroy their rock and roll records and tapes, claiming that rock and roll is from the devil, or that its musicians are agents of Satan. Some months ago, Calvinist Contact, in pre-viewing a tour by rock-gospel performer James Ward, rhetorically asked, "is rock music from the devil?"

I had hoped there would be some response to the question, but there has been none. This is a pity, because Calvinist Contact could be an excellent forum for subjects like this, and also because popular music, though it has a profound influence on our lives, is seldom subjected to much critical scrutiny in our circles. Furthermore, I think statements condemning rock and roll outright are imprudent.

Many popular songs are lumped under the name rock and roll even though they may stem from unique idoms such as folk, bluegrass, country-rock, blues or traditional jazz. Even gospel influences are evident in rock and roll. Most are similar in their brevity, solid percussive foundation, predictable chord progression, and lyrical immediacy. Since most popular performers are likely to use more than one of these styles, it is difficult to confine my discussion to rock and roll music per se. Therefore, I'll take the liberty of writing about music which is generally characterized as rock, though this may not be true in the strictest sense.

The first criticism of rock must be aimed at its commercialism. Rock is at the center of a huge industry involving radio, cinema, records, tapes, posters, fashions, and television specials. Although radio remains the primary means of presenting rock and roll, the music industry has met with great success in combining it with films such as, "Saturday Night Fever", "Grease", and "You Light up My Life", and promoting the visual and aural offerings as a package. There should be no mistaking the fact that the main concern of rock music executives is to generate revenue. It is this commercialism that is responsible for radio programming and promotion being reduced and geared to the lowest common denominator in public taste.

Consider the selling of the film, "Grease". The industry recognized a market in the still trendy wave of nostalgia for

early rock and roll. Their methods were tried and true. "Grease" has been a successful long-running Broadway show for two compelling reasons. The dialogue was vulgar, and the music, patently banal. All that remained was to transcribe the show to film, produce countless posters of a handsome John Travolta, a wholesome Olivia Newton-John and to air a series of radio spots for the songs. The returns were enormous. (If I sound especially critical, it's because I was relieved of \$16.00 to view the show at Hamilton Place. It didn't take me long to realize that I'd been "had".)

This dismal marketing approach is also evident in AM and FM radio fare. Radio sells us the numbing escapist sounds of disco (a vast new industry), the self-indulgent music of Rod Stewart and the sordid songs of Alice Cooper. We are given the "Blue Oyster Cult", a group which displays occult symbols on their albums, and "Meatloaf", whose album, "Bat out of Hell" has no place in a Christian home, both for its gross cover design and snide treatment of sexuality. The Rolling Stones have never attempted to hide their sympathies for the devil. These criticisms are not a matter of taste. They are self-evident. There is no question that rock and roll has a seamy underside that shows evidence of Satan's handiwork.

The reason I cannot accept a wholesale condemnation of rock is that there is a portion of it, albeit a small one, that satisfies generally accepted standards of musical and lyrical quality. There are rock songs that inspire, stimulate the imagination, and illuminate facets of life. To name a few — the works of the group "Yes", whose music often sparkles with creativity and rhythmic exuberance, the moody, introspective songs of the Canadian group "the Band", the breathtakingly intricate guitar playing of Eric Clapton, and the literate studies of communication problems contained in the music of Paul Simon and Janis Ian. There is an enduring beauty in many of the melodies of Paul McCartney and Gordon Lightfoot. These are but a few of the performers whose qualities make it impossible to dismiss rock as entirely decadent.

One song in particular that most readers will be familiar with is "You Light up my Life". While it was the victim of excessive airplay, subsequently diminishing its appeal to many listeners, it is a pleasant statement of a familiar theme. There is a line in it

("It can't be wrong, if it feels so right") that is addle-brained, but that's not enough to commit the record to a bonfire.

Listen to words

One problem with rock and roll that can be stated with certainty is that many people, especially the young, consume a steady diet of it to the exclusion of all other forms of music. Though rock is not without merit, it is often cliché-ridden, and required only the shortest of attention spans. It is one small band in the multi-hued musical spectrum; to ignore other forms is like being satisfied with a fistful of money one has found on an island while forsaking a treasure which could be unearthed with a little digging. A solution to this could be found in adopting more creative listening habits.

If you are one of those who say, "Well, I never listen to lyrics anyway", begin to do so! Songwriters carefully choose lyrics to complement their music and to establish moods and settings. You'll find that listening closely to the song may enhance its overall impact. You might also discover that the contents of it are not worthy of you. Don't stop at rock music. This discernment should also be extended to gospel music, much of which awkwardly borrows from rock styles. Gospel lyrics often tend to trivialize scriptural truths, as well.

If you've never developed an appreciation for classical or sacred works, you can begin by listening to it regularly (even if it hurts at first), attending concerts, and becoming informed by reading background material on various works and artists. Don't be intimidated by its apparent refinement or sophistication — much of this music has its origins in folk and dance melodies of days gone by. Even if you sing in a monotone, can't read music or play an instrument, many of the riches of music can be yours by becoming a knowledgeable listener.

In conclusion, I would urge readers to be discriminating in their listening habits, and to make the same value judgments required of Christians in the literary and visual arts and entertainments. There's no expertise required. As Bob Dylan once wrote, "You don't have to be a weatherman to know which way the wind is blowing." If it's an ill-wind, shut your windows. When a warm, refreshing breeze comes along, exercise your Christian right to enjoy it. There's a lot to enjoy.

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Church Page

Proper notes for a good tune

The minutes of the Music Committee were read, and the two following recommendations were adopted by the consistory:

• To re-establish an Organ Fund. A total of \$650.00 in gifts were received in the last months which were earmarked for the organ fund.

• To increase the remuneration for the organists to \$15.00 per service, starting January 1979.

The Music Committee is busy getting professional advice from experts on church organs. A proposal for changes will be submitted to Mr. Jackson for his opinion and price quotation. Possible competitive prices will be obtained. If and when this all works out to satisfaction, it will be presented to the consistory for its approval.

Trinity Chr. Ref. Church
St. Catharines, Ont.

Concerning deaconesses

As you know from last week's bulletin, several churches are asking classis to protest by way of overture, the decision made by Synod of 1978. This decision reads as follows: that consistories be allowed to ordain qualified women to the office of deacon, provided that their work is distinguished from that of elders. This decision is the result of several study committees which have presented a number of very long reports.

Our own consistory has discussed this matter several times, and agrees with the decision made by Synod. However, we will not be in a rush to implement this decision for it is something quite new, and this kind of decision should meet with good acceptance in the church, too, before we act on it.

Kildonan Chr. Ref. Church
Winnipeg, Manitoba

The consistory has selected a wonderful mission project!

Our Mission Project is to provide a drinking well for India. Every new well there means more food production and better health care in general. It helps to send food to hungry people. It is even better, however, if we can help them produce more food for themselves. Our goal is \$650.00 which will provide one drinking well.

You are asked to help contribute to this Mission Project throughout the year 1979. Please, use your brown envelopes and mark — B. water project India. If every member contributes \$1.00 per month we will meet this goal. Remember, we are our brother's keeper.

First Reformed Church
Chatham, Ont.

school. Standing separately, they may weaken and decay. But braided together in one holy purpose they hold fast. We pray that the teaching in our homes and churches and schools may always continue to honor God and to help his people love and serve him. "A threefold cord is not quickly broken." (Eccles. 4:12b)

Cephas Chr. Ref. Church
Peterborough, Ont.

Canadian unity is our concern

The Committee for Christian Political Involvement held another meeting in its series of meetings on current political issues on a Saturday evening, in the Library of the Ottawa Christian School. This meeting focused on the timely and complex issue of "National Unity and the Quebec Challenge."

Reinder J. Klein, historian and teacher with the Protestant School Board of Greater Montreal, spoke on this subject, with particular emphasis on Christian responsibilities and views in regard to this perplexing question. Mr. Klein recently wrote a series of articles for Calvinist Contact (Jan. 79) on this subject entitled, *New Challenges from Quebec*, and expanded on them at this meeting.

Calvary Chr. Ref. Church
Ottawa, Ont.

Films for evangelism

C.Y.P. is a small group of Christian Young People who show Christian films, called

More To Life films, on the last Saturday of every month at Ottawa Technical High school. This month they have a very special triple feature with all three films endeavoring to sound forth a dynamic biblical perspective on some of the greatest problems facing man today, (sex, love, dating and marriage). The following films will be shown later: *Footprints*, *The Secret of Loving* and *Just Last Summer*. There is no admission for these movies but boxes are provided at the back doors for those who wish to contribute to this film ministry.

Calvin Chr. Ref. Church
Ottawa, Ontario

Church News

CHRISTIAN REFORMED

Accepted

— to Wyoming Chr. Ref. Church, Rev. Wm. Renkema of Aylmer Chr. Ref. Church, Ont.

Address change

Rev. Wm. Renkema, 529 Superior St., Wyoming, Ont. N0N 1T0, Tel. (519) 845-3442.

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PASTORAL PONDERING

A parable of a feast?

Birdwatching in my backyard is really for the birds this winter. My feeders are blacklisted even by the blackbirds. We feed a large flock of starlings, an occasional bluejay, and once in a great while we are visited by a cardinal. We do also support a family of squirrels.

Quite a contrast with the winter of last year when we enjoyed the privilege of being able to observe specimens of many different species.

I do not believe that the absence of all these birds can be attributed to inferior quality of feed. We offer a widely varied menu. There is sunflowerseed, mixed seed, and for the more discerning gourmet, we supply bacon-fat, breadcrumbs and greens. We even had the help of a university professor who designed for us the ultimate mixture. An offering which no bird would be able to refuse. Alas they did.

Moreover, we have what I believe to be very adequate accommodation. The feed is served in three different locations. There is even, for the very timid, a rather secluded spot in our lilac tree where we offer the mixed seed. It is all to no avail. The birds stay away, except the forementioned whose numbers increase daily to devour anything set before them.

Reports from other birdfeeders in Toronto are equally disappointing. Mr. Mooy whose feeder is 100% squirrel-proof records similar experiences. Brother Hart over on Boulton Dr. — the champion species counter of last winter — is rumored to be so insulted by the lack of winged visitors that he had decided to move, and try his luck in the East end of the city.

You cannot blame the surroundings. Bessborough is a nice quiet neighbourhood, and no bird should be ashamed to be seen in it. Emily, the neighbour's cat does not come outside anymore when the temperature reaches the freezing mark. She has also come to an age when even the handsome tomcat of the neighbourhood does not interest her anymore, let alone birds. Anyway, street noises should not be all that much of a deterrent — I have seen hawks nest on skyscrapers in New York.

There might be, of course, a lesson in it all. In some way my backyard feeding station reminds me of our congregation. We are in some sense a Taunton Road feeding station. We serve the bread of life which ought to attract a great number of different specimens.

Indeed, the starlings show regularly, taking all what is offered. Yet nobody can deny that many birds do not choose to profit from our regularly scheduled feedings.

Again, you cannot blame the accommodations. Nor can you hold the quality of the feed responsible for the lack of takers. The feed is designed for "all nations."

Why do so many stay away? It is a mystery I tell you! I will keep feeding the starlings and the squirrels, they are after all also God's creatures.

Rev. C.D. Tuyt
First Chr. Ref. Church,
Toronto, Ontario

Together we stand

The church looks to the schools to prepare Christian leaders: ministers and missionaries, teachers, doctors, nurses, social workers. Our schools must give to the world Christian men of science, Christian judges and members of parliament, Christian professors to teach both in our own schools and in the colleges and universities of the world.

God uses these three agencies to teach His people: the home, the church and the

FROM COAST TO COAST

ALBERTA Brooks-CKBR. 9:00 a.m. 1340 Drumheller-CJDV(Sat)8:30 p.m.910 Edmonton-CHQT. . . 7:30 a.m. 1110 Edson-CJYR. 10:00 a.m. 970 Ft. McMurray-CJOK9:00 a.m. 1230 High River-CHRB. . . 8:30 a.m. 1280 Peace River-CKYL. . . 7:00 p.m. 610 Taber-CKTA. 9:30 a.m. 1570	ONTARIO Brantford-CKPC. . . 10:00 p.m. 1380 Cornwall-CJSS. . . . 8:00 a.m. 1220 Ft. Frances-CFOB. . . 10:30 a.m. 800 Hamilton-CKOC. . . . 7:00 a.m. 1150 Kapuskasing-CKAP. . 9:00 a.m. 580 Kingston-CKLC. . . . 8:30 a.m. 1380 Ottawa-CFGO. 8:30 a.m. 1440 Owen Sound-CFOS. . . 1:30 p.m. 580 Pembroke-CHOV(Sat)7:00 pm.1350 Sarnia-CHOK. 8:30 a.m. 1070 St. Thomas-CHLO. . . 4:30 p.m. 1570 Stratford-CJCS. . . . 1:00 p.m. 1240 Thunder Bay-CFPA. . 9:30 a.m. 1230 Toronto CHIN-FM. . . 8:00 a.m. 101 Toronto-CKFH. 9:30 a.m. 1430 Wingham-CKNX. . . . 10:30 a.m. 920	QUEBEC Montreal-CFCF. . . . 10:00 p.m. 600
BRITISH COLUMBIA Abbotsford-CFVR. . . . 11:30 1240 Burns Lake-CFLD. . . . 9:15 a.m. 1400 Duncan-CKAY. 7:30 p.m. 1500 Kamloops-CFFM-FM (Sat) 10:00 p.m. 98.3 Langley-CJJC. 10:05 p.m. 800 Osoyoos-CKOO. 8:30 a.m. 1240 Penticton-CKOK. . . . 8:30 a.m. 800 Smithers-CFBV. 9:15 a.m. 1230 Summerland-CKSP. . 8:30 a.m. 1450 Vancouver-CJVB. . . . 9:00 a.m. 1470 Vernon-CJIB. 10:00 a.m. 940	NOVA SCOTIA Digby-CKDY. 5:00 p.m. 1420 Kentville-CKEN. . . . 5:00 p.m. 1490 Middleton-CKAD. . . . 5:00 p.m. 1350 Nw. Glasgow-CKEC 7:30 a.m. 1320 Sydney-CJCB. 10:15 a.m. 1270 Windsor-CFAB. 5:00 p.m. 1450	NEW BRUNSWICK Fredericton-CFNB. . . 10:30 a.m. 550 Newcastle-CFAN. . . . 9:30 a.m. 790
MANITOBA Altona-CFAM. 9:30 a.m. 950 Boissevain-CJRB. . . . 9:30 a.m. 1220 Steinbach-CHSM. . . . 9:30 a.m. 1250 Winnipeg-CKJS. 9:15 a.m. 810	ONTARIO CFML-Cornwall. . . . 9:30 a.m. 1170 CFCL-Timmins. 9:30 a.m. 620	FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES
SASKATCHEWAN Estevan-CJSL(Mon) 9:30 p.m. 1280 Regina-CKRM. 10:30 a.m. 980 Saskatoon-CFQC(Sat. 9:30 p.m. 600 Weyburn-CFSL(Mon)9:30 p.m.1190	QUEBEC CHRS-Montreal. . . . 8:00 a.m. 1090 CKLM-Montreal. . . . 9:15 a.m. 1570 CKCV-Quebec City. . 7:15 a.m. 1280 CHLN-Three Rivers. . 7:45 a.m. 550	

THE BACK TO GOD HOUR

P.O.Box 5092, Ottawa, Ont.K2C 3H3



South African conference was to combat social injustice



From left to right: Prof. Ben Marais, University of South Africa, Rev. C. Bigbie, Methodist Church of South Africa, Rev. Sam Buti of the Dutch Reformed Church of Africa, Rev. Pieter Smith of the Dutch Reformed Church [white]

by Dr. Paul Schrottenboer

Dr. Schrottenboer is general secretary of the Reformed Ecumenical Synod.

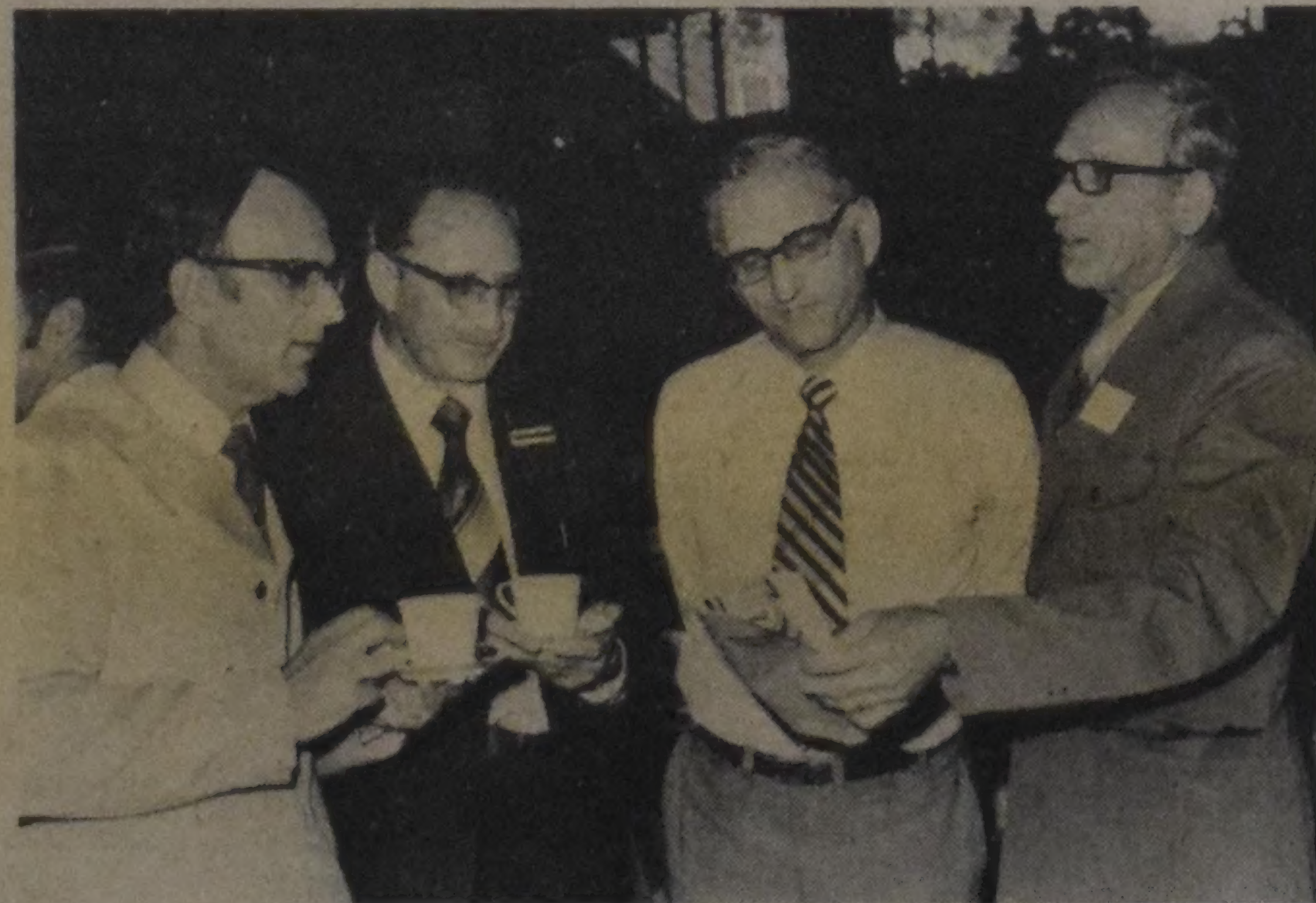
At the end of a week-long conference in Pretoria, South Africa, delegates from the 10 South African member churches of the World Alliance of Reformed Churches declared: "we have covenanted to pray for each other and work together against all injustices and iniquities in our society, such as those brought about by racism and discrimination." The decision was unanimous.

The conference was the direct result of the initiative of the Swiss Federation of Churches which urged a year ago that the meeting be held and provided most of the funds for the conference. The arrangements fell largely upon the shoulders of Dr. Frans O'B Geldenhuys, director of ecumenical affairs, of the Dutch Reformed Church.

Besides the delegates of the 10 WARC member churches, invited observers came from several other South African Churches and from overseas. Actually all major South African Churches were represented except the Roman Catholic, the Pentecostal churches and the independent churches. Not since the Cottesloe conference of 1960 has there been such a representative body of church delegates to speak about the role of the church in South African society. In contrast with the Cottesloe meeting, most of the delegates in Pretoria were black. Moreover, there was a better spirit now than two decades ago.

"We offer thanksgiving to God for the fact of this consultation, for we cannot close our eyes to the deep historical and racial tension which until now have made such a consultation impos-

sible." This statement from the conference message to the member churches was an underscoring of what the Rev. J.F. Thorne had said on the first day of the conference, namely that it was itself a miracle that the meeting was held. The fact that the conference would not have occurred without the initiative and generosity of the Swiss churches speaks volumes about the lack of communication among the South African churches on the most critical issues of the day. As one participant said: "We live in the same country, but we are worlds apart."



From left to right: Prof. Willie Jonker, Stellenbosch University, Rev. David Snyman, Mission Secretary, Dutch Reformed Church, Prof. Johan Heyns, University of Pretoria, Dr. Paul G. Schrottenboer, General Secretary of RES

A second "miracle" was that the conference continued until the end. The memoranda from the participating churches distributed prior to the conference indicated that opinions were bound to clash. The Nederduitse Hervormde statement strongly defended the status quo: "For the past 25 years South Africa has been actively busy optimising social justice for all groups of the population in a peaceful manner."

The Dutch Reformed Mission church took an opposite viewpoint and said that in the present system in which the

whites are the privileged group, "the demand for justice for all cannot be met." The paper of the Presbyterian Church of Southern Africa strongly criticized the 1974 report of the Dutch Reformed Church, "Human Relations in the Sight of Scripture." It charged that the DRC report perverts Scripture, is contrary to the teaching of Calvin and suffers from ideological origins. The DRC report had stated that a political system based on separate development "can be justified from the Bible."

By decision of the conference, the last two days of the meeting were opened to the press, when the reports of the sections would be discussed in

plenary discussion. The presence of the press enabled those members of the conference who did not favor the general policy of the government to express their view in a way that would make their words heard to the country at large. The coverage in both the Afrikaans and English press was extensive.

Here already — in the debate on the nature of the conference — a rift appeared between the Afrikaans churches and the rest. For the Afrikaners, the proper thing to do would have been to speak together without the press on the basis of officially adopted positions and to make no report of the meeting until the delegates had reported to their respective bodies. This would mean a delay of over three years in the case of the Dutch Reformed Church whose general Synod will not meet again until 1982. For others it was plain that the conference could speak in its own name, and that forthwith.

In the debate on procedure, as in most of the crucial votes, the Afrikaans churches were outvoted, often with as many as 33 out of the 40 votes against them. And yet they all stayed to the end of the

conference, all except one. Prof. P.S. Dreyer of the Nederduitse Hervormde Church walked out in a huff on the next to the last day. The following morning he returned to read a statement of apology in which he regretted his action, but stated that there was sufficient reason for him to have acted as he did. For, he said, delegates had presented political views under a thin veil of religion.

Generalities and particulars

The conference had been arranged and the reports were written so that as many as possible of the areas of agreement and of disagreement could be delineated. And, as is so often the case, there was agreement on the generalities and disagreement on the particulars. It was agreed that the government must promote justice for all; there was a wide rift as to whether the present policies do in fact promote such justice. There was agreement that there should be consultation among the races and ethnic groups; there was no agreement about the form this consultation should take.

There was agreement that the church should speak prophetically. But the views were poles apart on whether the consultation should directly address the government on the burning issues.

The resolution with the greatest potential for political consequences was the one proposing a national gathering: "We call upon the government to bring together political and other leaders acceptable to, and elected by, all the people of the country to work out a new political and social dispensation for South Africa."

The reasoning behind the resolution was that inasmuch as all men are created in the image of God, justice requires

that they all share as well in the decision-making as in the enjoyment of benefits. As Prof. Johan Heyns clearly stated: "There can be no justice about the other without the other." Those who opposed the resolution said the Church consultation at this point was entering party politics. But after supporters of the resolution said that this was the statement of a principle that should be followed, rather than a specific policy position, the resolution passed with an overwhelming majority.

The prevailing note at the Pretoria conference was that the churches must promote reconciliation among the peoples of South Africa. This note surfaced in several instances, but its need appeared nowhere more clearly than in the discussion concerning education. Here the feelings ran high and the emotions of the blacks at times overstepped the bounds of the agreed method of procedure. With the memory of Soweto still fresh, and the deep conviction that they were victims of continuing discrimination codified in law, several non-whites bluntly told the Afrikaners present how unjust they considered the present system of education to be. Yet in spite of this, the report on education stated, "we have discovered a vast need for reconciliation and renewal ... in education ... we have worked in a spirit of openness which revealed a deep desire to understand one another and to come closer to one another as the body of Christ". Unfortunately a recommendation that the church exercise its reconciliatory responsibility by providing opportunities for Christian contact in educational affairs was not adopted. It was too controversial.

continued on next page

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South African conference was to combat social injustice

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Concrete proposals

Although the conference seemed at places to be top-heavy with principles and on occasion the principles seemed to have no direct relevance to the recommendations, yet several pointed proposals were made. These include:

- the migrant labor system in South Africa is contrary to the principles of the Bible.
- labor control can be acceptable only if it is regulated by principles of justice for all.
- the church should not identify itself with any existing economic theory or system.
- the churches should express deepfelt concern for the suffering of the black community.
- the churches should urge the government to allow black workers to belong to regi-

stered unions.

- the churches should urge the authorities to repeal the laws against racially mixed marriages.

- the state should provide non-racial education, i.e. open to all without discrimination based on color.

- the churches should uphold the rights of those who feel compelled in conscience to disobey a law in order to obey Christ.

A final point of clash concerned whether or not to send the report of the conference to the government. True to form, the spokesmen of the Afrikaans-speaking churches said no. In their view, to do so would be to use the consultation for other (i.e., political) purposes than those for which it had been organized, i.e., as

a consultation among churches.

However, when the vote was taken, the decision was, again by the usual large majority of 33 out of 40, to ask the steering committee to send the report with a cover letter to the Government authorities. Some concern was expressed at this point by Afrikaner spokesmen if their churches would be ready to engage in another such conference.

Dr. James I. McCord, president of the WARC, spoke to the gathering on the last day. It had impressed him how great was the doctrinal agreement in the gathering. He expected great things from the conference and the churches, whose best description is that they are the pilgrim people of

God.

At the end of the conference, after the last resolution was passed and the last vote taken, other visitors from overseas also spoke a word. They had been silent throughout the plenary sessions. For this reason especially, perhaps, they were now listened to attentively. The spokesman from the Swiss Churches expressed the gratitude of his delegation that the meeting had been held. He expressed the hope too that a future meeting would be held, and that if so, the Roman Catholics would also be invited. He also asked whether the help of the Swiss Churches would again be needed.

Dr. J. Guhr of the Reformierte Bund (West Germany) expressed appreciation for attending and expressed some

anxiety that the Bible was used as a book of doctrine, rather than as a history of salvation.

As the last of the speakers from overseas, I too, expressed my thankfulness for the invitation and for the strong note of reconciliation and openness in the meetings. At the same time I expressed concern that the 'covenant' that they had made might not have been taken with all the seriousness which it observed: "The world will be watching and waiting to know what deeds will follow your words."

Several speakers had emphasized the need for another consultation. A prophetic word to the churches came from an Afrikaans Sunday paper two days later: "The Churches must not again wait twenty-five years."

by Ralph Heynen

PASTORAL COUNSELLING

Around this time of the year we are mindful of the blessings of mothers, whether this is a young mother who has a little babe, or mothers whose children have already left home; we even pause to consider the mothers who have lived before us and who have been translated to Glory.

Mothers and wives do not like to be called housewives. That has become rather a naughty word so that we don't even use it on our income tax forms anymore; we put the word "homemaker". Awhile back I heard an excellent women's octet sing and these ladies introduced themselves, one was a social worker, one was a secretary, and one of them said, "I'm a domestic engineer, I have four children." I know she was saying this to be a little funny but it is something that is being used more often today and I've heard it more recently. When a woman states her occupation she's not quite satisfied in saying: "I'm a mother and wife or I'm a homemaker," but we've got to have something a little fancy and I'm not quite sure that this is good. It may sound a little better; it sounds a little different, but whatever we are doing we're not exactly praising the role of a homemaker.

What is implied in this term? We have some wonderful houses nowadays. They are marvels when you stop to think of all of the advancements that have been made since our grandmothers and grandfathers took care of their homes. The houses are lighted and heated and gadgeted in such a way that our grandparents would stand in amazement to see the modern kitchen or to see how the modern bathroom operates. We no longer go down into the basement to struggle with clinkers, to split wood, to carry out ashes, we no longer carry in ice because we have refrigerators which enable us to use frozen foods. We have many modern conveniences and much is done to make homemaking much easier. I'm not sure that it makes it

more interesting, but it surely makes it easier.

But when you talk about homemaking you think in terms of the house. Houses have certain character to them. The modern home has an entirely different character than the homes of a previous generation ... the way we furnish our homes ... it's something that we are proud of, it's something that we can boast about, something that pleases us because of their own esthetic sense. But when you think about homemaking it's more than just the house or the furnishings no matter how elaborate or how shabby they may be.

I think there are certain characteristics we ought to think about in terms of homemaking. For one thing, home ought to be a place where people like to be and where every member of the family can feel at home. There are those who insist on having a home that is immaculate. Children stand at the door and mother says, "Don't you dare walk in with those dirty feet." And in many homes that are beautifully kept up and spotlessly clean, the children walk around without their shoes on. They don't want to mess up anything and many of them go directly into the rumpus room or into the recreation room in the basement because they don't feel too much at home in the more formal setting of the upstairs rooms. If you try to keep your homes so spotless, which is fine and which is part of good homemaking, remember that you don't do it at the expense of the children.

There are children who are brought up in such a way that they don't live in a home, they live in a house and the house has so many little rules and regulations about it that it has gotten to be a matter of living in an institution rather than in a home. If you live in a dormitory there are rules and regulations you have to observe. You have to keep your room clean and you have to do this and you have to do that. If we

make our homes a dormitory, it's a house, it's an institution, it's no longer a home. Not only is this true about the appearance of the home but this is even more true because of the emotional tone within the home.

If there is a lot of tension and if the home is run by a great deal of "don't do this" and "don't you dare do that" you will find that the tone in a home is something that is not conducive to really promote the kind of home where children like to be. I can remember when we were children that we occasionally visited a home, it happened to be an aunt and uncle of mine, and they had no children and their home was immaculately clean. We didn't like to go there and if we could possibly get out of going we did because you didn't feel at ease there, it was impossible for a growing youngster to feel at home there. It was a nice house but not a nice home.

The emotional atmosphere in a home ought to be somewhat relaxed. The home is not a school, it's not an institution, it's not run like a factory, it's not run like an office, you don't run it like you run the police force. The home is a place where children are taught to be relaxed, to be themselves, to be natural and so if there is a lot of tension, a lot of anger, if they are overly disciplined, or if there is no discipline at all, you are going to find that there is no longer a relaxed atmosphere. You don't just punish children because of certain transgressions, you don't punish them because they did something wrong, but you punish them in order to help them to live in a better way, to make them move forward. The word "discipline" means to teach and it means that you help them to create better habits of living.

And then also I believe that we have to watch the spiritual tone of a home. In order to make a home it is necessary that there be a sense of values by which the people live. You don't have

this by means of a lot of preaching or lecturing, by telling your children that you have to do this and you have to do that, or by threatening with hell-fire or by constantly saying, "God isn't going to like you if you do this or that." Let children feel the love of Christ, the love of God, seen through mothers and fathers and through the relationships in the family. We need this kind of spirit to make a house a home. There is no greater career than a homemaker; a mother with her children and her husband.

Solomon speaks about it a great deal, and he presents us with the picture of the mother of that particular day and how important she was. And incidentally when he does picture her he doesn't come and say, "Well, she was such a nice sweet person but he presents the picture of the mother who was a good wife, as the one who carried out her work. She even went out into the marketplace to sell some of the clothing she made. She goes out and buys a parcel of land in order to raise food for the family. She is presented as one who is concerned, who is giving, who is dedicated to the ideal of building a solid family. This is still what we want in our mothers today. We idealize our mothers often when they are gone. I wonder if we ought not to think of them more when they are still with us.

THOUGHT FOR THE WEEK

We need more relaxed people in the world. If people are going to work to their full capacity, if people are really going to accomplish things in life, they must learn to be relaxed. And you learn to be relaxed when you are young and you can carry this on even into the eventide of life.

Women in ecclesiastical office — How do

by Raymond Sikkema

Rev. Sikkema is pastor of the St. Catharines [Trinity] Christian Reformed Church.

Second and last part of an article written as a request to the Synod of 1979.

Theses regarding hermeneutical principles relating to the place and task of women in the church.

Theses relating to the creation order

1. The Scriptures are not time-bound (tijdgebonden). To move in that direction is to lose the normative character of Scripture.

2. It must be recognized that the spirit of the world, specifically how the gentile world looked upon and treated women, did not leave life in Israel unaffected.

3. It is necessary, therefore, to distinguish clearly between

a. Old Testament times — situations prevailing in that period of history both inside and outside of Israel; and

b. The Old Testament — the revelation of Jahweh to and through his people Israel.

4. Jesus Christ challenged the spirit of the world, showing that it is an "unto death" spirit, and proclaiming the restoration of life and of life's manifold relationships through his atoning work.

5. When God created women, he placed her next to man, as man's equal.

6. Adam acknowledged the equality of the woman when he exulted: "This at last is bone of my bones and flesh of my flesh; she shall be called Isha (woman), because she was taken out of Ish (man)." (Note: Adam greets her as woman. She becomes his wife when he takes her to himself).

7. The equality of man and woman is an equality that speaks of their creatureliness. That is to say, the woman is not a creature of a lower order than the man. The man and the woman are equally gifted and are equally (called to be) image bearers of their Creator. (Gen. 1:26) (note: Paul proceeds from that thought and affirms it in Galatians 3:28, 29).

8. Equality of creatureliness does not mean sameness of task assignment.

9. The task assigned to the woman is to be the "help(er)" of man. She is to help the man in fulfilling the task assigned to man (mankind) by God.

10. The responsibility for fulfilling the God-appointed task lies with the man. Man must render account to God.

11. The woman is accountable to man. (Note 1: the fact that the woman must give account to man does not preclude that she is also to render account to God. The point at issue here is the order of accountability. Example: In a kingdom all the subjects are ultimately accountable to the King. But many of those subjects give expression to that accountability by giving account to officials placed over them, in office, by the King. Note 2: There is no disparity as to the creatureliness of the subjects of the King. They, as to their creatureliness, are of equal worth. But there is a difference in accountability. The prime minister bears a greater

accountability than the footman does. There is a ranking in office responsibility.)

12. The fall into sin means a breaking apart and a consequent distorting of relationships. The Lord points to that when he says that the man shall rule over the woman, and that the desire of the woman shall be to her husband. (Note: the Lord is here not assigning a new place to man in relationship to the woman. That is, the Lord is not saying that the man must now rule over or dominate his wife. Neither is he saying that desiring her husband will be blessedness for the wife.

Rather, the Lord is saying that the divinely appointed order of accountability will, as a result of sin, be distorted in a twofold direction. The sinful inclination of the heart of the man will now be to rule it over the woman, to enslave her, and that for his own ends. The man will refuse to acknowledge his accountability to his King. He will, instead, usurp the place of the King in this world — and that unto death. And the sinful inclination of the heart of the woman will express itself in a desiring of her husband. That is, she will refuse to accept her place and task in the creation. She will, instead, desire her husband for her own ends — and that unto death.

In essence, therefore, sin and the result of sin, says the Lord, will be worked out, come to expression, in the same way in the life of the man as in the life of the woman. Both the man and the woman will not only refuse to accept their God-appointed place in the creation, but they will also both distort and corrupt their assigned place for their own ends.

13. The restoration of life through Jesus Christ (4 above) means also a restoration of the man and the woman to the place assigned to them by the Lord at the creation.

Theses relating to "the spirit of the age":

14. The power of sin is still at work in the world and reveals itself especially in "the crisis of office and authority." The various liberation movements of the day are characterized by a refusal to acknowledge and be subject to authority — be that the authority of people called to an office in the home, school, church, government, (M.P. Van Dyk: *De Uitdaging van het Neo-Marxisme* wherein he exposes the heart beat of the thinking of such people as H. Marcuse, E. Bloch, D. Solle, et. al., and W.D. Jonker, *Als een Riet in de Wind* which discusses the crisis in authority question), or be that the authority of God who calls to office and give authority. See also II Timothy 4:1-4, and II Thessalonians 2:1-12.

15. That power of sin, with all the subtleness and deceptiveness that characterizes it, which comes to expression in the spirit of this age, does not leave the church today unaffected. (Read especially the Berlin Ecumenical Declaration.)

16. When confronted with the question regarding the place and task of the woman in the church, the church must very consciously be aware of the fact that the spirit of this age refuses to recognize that "equality of creatureliness

does not mean sameness of task assignment." (No. 8 above).

(Note: The women's liberation movement is born out of a radical rejection of the Word of God. That does not mean that some of its assertions may not be valid. But it does mean that the church can never take its stand with this movement. It also means that the church may not approach the question of the place and task of the woman in the church from the assertions advocated by this movement. For example, that women are equally gifted, educated, intelligent, though very true, is not relevant to the question at hand.)

17. The Scriptures, specifically the writings of Paul, show that the creation(al) principles, or order, remains in effect after the advent of Christ. See, e.g. I Timothy 2:12.

Theses relating to the idea of office in the Scripture:

18. The Scriptures affirm that all members of the church, by virtue of the fact that they are rooted in Christ, are called to the service of the Lord. (The office or priesthood of believers!)

19. The Scriptures outline a great variety of services that characterize the ministry of the church. Note: our word "deacon" from the Greek diakonos and our word "minister" from the Latin ministerium both speak of a serving or service to others in response to a mandate placed upon them by a (the) master.

20. Though the essence of office is a serving with authority, not all serving requires the calling and/or ordination to office, or the authority of office. Example: the organist performs a ministry but is not ordained to office.

21. The ministry of the special office in the church is a serving (ruling) with authority after the example of Christ. Matthew 20:25-28 contrasts the exercise of authority by the gentiles (a lord-ing it over others in order to serve self) with the exercise of authority by Christ and his apostles (a placing of oneself at the service of others for their well-being). The special office is given to the church "for the equipment of the saints."

(Note: It is misleading to quote Ephesians 5:21 in isolation. A text without a context becomes a pretext! Christ indeed asks of every member of the church: "Be subject to one another out of reverence to Christ." But that means a different thing for the wife than it does for the husband, even as it means something different for the children than it does for the parents, and for the slaves (employees) than it does for masters (employers).

As a matter of fact, it is not the wife, called to be subject to her husband, of whom the greater thing is asked. But the husband, called to love his wife "as Christ loved the church and gave himself up for her," is charged with the greater responsibility, namely, a self-sacrificing love for the well-being of the wife which exemplifies the self-sacrificing love of Christ for the church, who in sacrificing himself did not relinquish his position of authority over the church.

22. The New Testament does speak of women performing special ministries in the church, e.g.,

Phoebe in Romans 16:1, Priscilla in Romans 16:3, Euodia and Syntyche in Philippians 4:2,3, and the widows in I Timothy 5:9ff. There is, however, no conclusive evidence that women were ever ordained to ecclesiastical office. (The exegesis of I Timothy 3:11 is uncertain at best. There can be no doubt that the verses 8-10 and 12 and 13 speak of male deacons. To assume that verse 11 speaks of women as office bearers in the church is to break the unity of thought in this passage.)

23. The New Testament, appealing as it does to the creation order, that is, to the order established by God prior to the fall into sin, will not allow the woman to exercise authority over the man in the congregation.

(Note: it is not a token of faithfulness to the Scripture to apply this principle to every area of life. To do so may appeal to our sense of logic, but is not required by the Scripture, and the force of such logic will, ultimately, deny to the woman the right to teach her own son since she would then be exercising authority over a male.

24. The question of women voting in the congregation is not one of their lord-ing over the congregation. Rather, it is a matter of their speaking along with the congregation, which they also do in the worship services when the congregation prays, sings, etc. Moreover, it is the consistory that appoints to office.

Theses relating to developments in the history of the church:

25. The early history of the church reveals that the church recognized special ministries performed by women in the church, but there is no evidence of their ordination to office. (See the letter of Plinius to Trajan wherein he speaks of two virgins who were ministrae - deaconesses - in the church. So also the Syrian Didas-kalia. It relates that women worked next to men in diaconal work, visiting the sick, caring for the needy, doing such things "as are not seemly for a man to do," but in the worship (the liturgy) of the church they did not function as did the male deacons. Besides, there was a continued recognition of a special order of widows — viduaat (?) — whose members dedicated their lives to prayer and good works.

26. The Middle Ages show a move, in harmony with the spirit of that age, toward a denial of the equality of being of the woman with the man. This denial had a radical effect on the ministry a woman may (not) perform in the church.

27. The Reformers, hearing again the Word of the Lord, move toward restoring the woman to ministry in the church. Calvin does not think of ordaining women to "public office." He distinguishes between two kinds of deacons. The one, ministering to the sick, can also be done by women. Calvin's thoughts on this matter found expression in the articles of the Synod of Wessel.

28. The post-Reformation era, falling prey to rationalism, again denies the equality of being of the woman with the man. She is (again) considered a creature of inferior worth.

29. The post-Reformation, anti-biblical development is eventually

attacked from two sides:

• By a scripturally (in)formed position, such as that by Abraham Kuyper who challenged women to subject themselves (only) to the authority of Jesus Christ in the struggle of the church against the spirit of the age.

• By a line of thinking espoused by the French Revolution with its slogan, "freedom, equality, fraternity," which challenged women to throw off the yoke of discrimination and enslavement, and to recognize no other authority than their own. (Cf. *Bas over eigen bulk*).

30. The revolution spirit, born of the French Revolution, is threatening to engulf the church of Jesus Christ. The crucial question for the church is: Are our "authorities" sufficiently aware of the powers and subtleties of this revolutionary spirit, and, more importantly, are they teaching those who are called to be saints how to hear what the spirit says and continues to say to the church?

Theses relating to the recommendations of the report:

a. Theses relating to "difficulties encountered in the attempt to find biblical direction in answering the question of women in ecclesiastical office." [p. 529]

31. By repeatedly pointing to the "imprecision in the Hebrew and Greek words for man/husband and woman/wife" (p. 529), the report in effect dismisses all such passages and their possible bearing on the matter at hand. The question arises: is it really true that careful exegesis of a text in its context would not reveal the answer to this matter — the specific reference of the text — in (almost) every instance?

32. By asserting that the Bible "presents two strands of thought" and by raising the question "how these strands must be co-related" (p. 529), the report also in effect winds up dismissing all the relevant passages considered in the report and their possible bearing on the matter at hand. The question arises here: Are we not in danger of losing sight of the forest because we see only the individual trees and their respective qualities? Is it true that the Bible leaves us in the dark on the question of the relationship between "equality of worth" and the functioning of leadership-authority-responsibility?

33. If it is true that "no biblical passage speaks directly to the question of women in ecclesiastical office as presently understood" (p. 529), the question must be answered whether our understanding of ecclesiastical office is really biblical.

34. To say only that I Timothy 2:12 "speaks directly to the question of limiting the teaching function of woman (the wife)" (p. 529), is to miss the thrust of this passage. The passage also speaks about their not exercising authority over men. And, more importantly, it speaks of these things in a specific context and frame of reference.

35. Recommendation C. 3, c. deliberately posits a conflict or contradiction between two passages where none exists. For when Paul talks about a woman praying or prophesying with her head veiled, he does not thereby allow her to enter into the

we read the Bible?

deliberations which had to follow such prophesying. He or she who prophesies does not also decide on the action that must now be taken. (See, for example, Acts 21:7-14, the prophecy of Agabus).

The prophet(ess) is Spirit-driven. God can and does use the instruments of his own choosing — men or women — to declare his word of prophecy to the church. The recipients of the word of prophecy, in dependence upon the illumination of the Spirit but not by the inspiration of the Spirit, must decide the course of action to be followed. It is in this latter activity that the woman may not participate because that would bring her to be subordinate to the man. That is "the speaking of the woman" Paul has reference to in I Corinthians 14:34.

36. Paul indeed speaks "within the context of specific historical situations" (p. 530). To deny that would be to deny the redemptive historical character of the scriptures. Paul's appeal, however, is to what the law says, that is, to what God says. He gives concrete examples in terms relevant to his historical situation, appealing to what "nature," the mores of the day, teach. The mores, e.g. wearing a veil, may change. But the principles abide. (Von Meyenfeldt, *The Meaning of Ethos*).

b. *Theses relating to specific actions proposed re: the question of women in ecclesiastical office:*

37. The assertion of the majority that "there is adequate biblical evidence for opening the office of deacon to women" (p. 531) is gainsaid by the "perplexing facts" which the committee found emerging from its "study of the biblical data," mentioned under recommendation 3, a-c, and commented on by me in Theses 33-35. (Note: this also holds for the first recommendation of the Minority Report, p. 532).

38. Since the report fails to distinguish between office and ministry, it is not able to delineate a biblically founded answer to the question of the place and task of the woman in the church. To recommend, then, nevertheless, the ordination of women to the office of deacon will, on the strength of the argument regarding the equality of the offices, lead the CRC (in time) to ordain women to the office of elder and minister as well.

Theses expressing my own position:

39. It is my conviction that the Scripture not only allows but demands that the church recognize the many gifts entrusted by the Spirit to the members — men and women — of the church. Failure to recognize and actively make use of the many gifts entrusted by the Spirit can only be to the detriment of the church. The ministry of the church will be severely hampered, and cause will continue to be provided for feelings of dissatisfaction and neglect. Such unpaid bills of the church will, in time, demand an overpayment for compensation.

40. To date, it has not been shown from the Scripture that women should — or may — be ordained to ecclesiastical office. Since the CRC has not followed Luther, who would allow in the liturgy of the church all things not clearly contradicted by Scripture, but has followed Calvin, who

would allow only those things expressly demanded by Scripture, it is the responsibility of the CRC to first show clearly from the Scripture that it asks that women be ordained to ecclesiastical office before proceeding in that direction.

(Note 1: It is incorrect and misleading to use the infant baptism argument. For, though it is true that not all Christians are in agreement on this question, the CRC is convinced that the unity of the Scripture and the oneness of God's covenant promise in Old and New Testaments demand that our children be baptized. Note 2: It is also incorrect and misleading to assume that the "women in ecclesiastical office" question parallels the slavery question. In the writings of Paul there are indeed guidelines relating to the slavery question. But the Scriptures do not require, though they do not expressly forbid either, the practice of slavery.)

Brothers, I can not shake the thought, terrible as it is, that our "authorities" have accomplished the following:

- They have effectively denied the perspicuity of Scripture, the confession that the teaching of Scripture can be clearly discerned by the congregation.

- They have shown that if enough questions are raised (whether these questions are born of the Scripture is not asked!), you can at least call into question the relevance (applicability for today) of the Scripture on specific issues faced by the church today.

If that is indeed the case, then it will only be a matter of time before the CRC will join the long list of churches which have found the Bible to be outdated, out of touch and out of tune, for this day and age. It is my fervent prayer that this may not be true.

I pray that the Spirit of our God may continue to illumine us, that we may hear the Word of God, bowing before its authority, confessing that it is the lamp for our feet and the light on our pathway. Then we may look for the blessing of our God. Then we will be a blessing for a world that has lost all sense of direction because it turned its back upon the Word.

I wish to acknowledge my indebtedness to the following authors and heartily recommend that they be further consulted.

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Explanatory note: As noted, the above article was written as a request to the Synod of 1979 to revise a decision made by the Synod of 1978. It was written at the urging of my consistory and was intended for inclusion in the


Agenda for Synod 1979. I was, however, not aware of the fact that such requests are "subject to all the rules pertaining to matters legally before" that assembly.

Since I became aware of that rule much too late (two months after the January meeting of Classis Hamilton), this request could not be included in the Agenda for Synod.

I am very thankful to C.C. for its willingness to publish my attempts to spell out the problem I have with the "Hermeneutical Principles" report. It is my prayer that it may serve the well-being of the church as she seeks the honor and glory of her Lord.

The format was left unchanged. Please read it as addressed to Synod.


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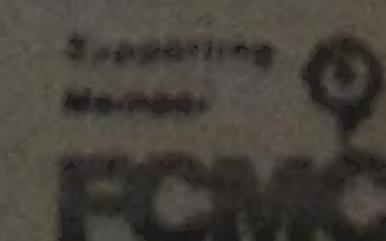
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Alma: girl, 17, looking for summer job in Ontario. Preferably Kitchener or Guelph area. Have transportation. I'll do almost anything. Phone (519) 638-2270 or write: M. Zoer, R.R.#1, Alma, Ontario N0B 1A0.

Barrie: 14 year old girl seeking any type of summer employment, preferably on a farm. Phone Esther Slesing at (705) 726-6808 or write: R.R.#2, Barrie, Ont. L4M 4S4.

Beamsville: a 16 year old girl would like a job as a mother's helper or housekeeper for the summer. Have experience. Joanne Van Rooyen, R.R.#1, Beamsville, Ont. L0R 1B0. Phone (416) 562-5459.

Bowmanville: 16 year old High School student seeks summer employment. Please contact: Ken Van Abbema, Middle Rd., R.R.#1, Bowmanville, Ont. L1C 3K2; Tel. 623-7037.

Bowmanville: 15 year old high school student looking for summer employment. Preferable in greenhouse or flower shop, but willing to take anything. Please reply to Ron Visser, 29 Hilltop Dr., Bowmanville, Ont., L1C 2X7. Phone 623-7394.

Bowmanville: S.O.S. from Bowmanville. Please help me find work for this summer so I can continue my education. I am a grade 12 student of Durham Christian Secondary School. I am available after June 13. I am Marilyn Broersma of R.R.#5, Bowmanville, Ont., L1C 3K6, telephone (416) 263-2985.

Burlington: Ed Jager, 18 years old, seeks summer work doing anything anywhere. Has experience in steel working, retailing and library work. Write: 642 Appleby Line, Burlington, Ont. or call (416) 634-1202.

Caistor Centre: 16 year old High School student would like to work on dairy farm. Farm and babysitting experience. Contact: Joanne Van Herk, R.R.1, Caistor Centre, Ont. L0R 1E0; Tel. 416-957-7311.

Cambridge: 15-year-old boy looking for summer employment. 3 years market experience (selling produce). Willing to do anything. Please phone or write: Andrew Dyk, 16 Crombie St., Cambridge, Ont. N1S 1Y4. Tel. (519) 623-1734.

Dunnville: 17 year old boy looking for summer job on a dairy farm or construction site. Write: Ray Vandervliet, 115 Park Ave. E. Dunnville, Ont. Tel. 774-4611.

Dunnville: I am a Dordt student, looking for a summer job of any kind, except in farming. I can start any time after May 21. Please contact: Carolyn Van Soelen, R.R.2, Dunnville, Ont. N1A 2W2. Phone 416-386-6198.

Fenwick: Calvin College sophomore needs summer work to help pay for next year. Call or write Dave Guetter, 268*Heynes Hall, Calvin College, Grand Rapids, Michigan 49506. Phone 616-942-9150 ext. 2313, after midnight. Home address: 803 Church St., Fenwick, Ont. L0S 1C0. Phone (416) 892-3784.

Fergus: 16 year old male student seeking summer employment. Farm work preferred. Have some experience in farm work. Please call 519-843-5697 or write to A. Kleine Deters, R.R.#1, Rockwood, Ont. N0B 2K0. Can start last two weeks in June, through the summer.

Fordwich: I am an 18 year old student entering RBC in the fall. I will take any job but preferably, I would like a job which involves retailing. I have a few years experience in farming and some experience in selling. Please contact: Raymond Borg, R.R.#1, Fordwich, Ontario. Phone (519) 335-3669.

Gorrie: 16 year old girl is looking for summer employment, preferably in a greenhouse or florist shop. Please reply to: Shirley Versteeg, R.R.#2, Gorrie, Ontario, N0G 1X0. Phone 335-6231.

Grimsby: I am a 15-year-old, Christian girl seeking summer employment. I am looking for any kind of job that I can get. I also have experience in babysitting and light housekeeping. Please contact: Sandra Van Staalduinen, 364 Book Road North, Grimsby, Ontario, L3M 2M6. Phone: (416) 945-8981.

Guelph: 16 year old high school student looking for summer employment. Please call Rick Ensing 519-824-7854 after 5 p.m. or write to 49 Albert St., Guelph, Ont. N1G 1C7.

Hamilton: My name is Anthony Van Huis, and I'm 15 years of age. I love outdoor life and am looking for a summer job on the farm. 276 Brucedale Ave. E., Hamilton, Ont. L9A 1P9. Phone: 383-2067.

Hamilton: I am a Calvin student looking for any type of work this summer. I can start June 1st. Please write or call: Corry Geerts, 117 Eldersveld Hall, Grand Rapids, Michigan, 49506 U.S.A.; (616) 942-9510 ext. 2341. My home address is: 278 Sanatorium Rd., Hamilton, Ontario L9C 2A1; phone (416) 383-5516.

Hamilton: I am an 18 year old student looking for a secretarial job. I have taken three years of typing, one year of shorthand, and I have done a little bit of filing. I have also worked in the H.D.C.H. office as a helper. Reply to: Angeline Vis, 122 Tyrone Drive, Hamilton, Ontario, L9C 2N1, or phone (416) 385-6938.

Hamilton: 16 year old, Christian girl, seeking summer employment. Willing to do domestic work. Please call, Nanda Veldstra 416-389-6977, or write to 135 Burrwood Dr., Hamilton, Ont., L9C 3T3.

Hamilton: fifteen-year-old boy looking for any kind of summer work. Preferably southern Ontario and willing to live-in. Address: 331 Cranbrook Dr., Hamilton, Ontario L9C 4T4; phone 389-4856.

Hamilton: sixteen year old girl seeking summer employment. Willing to do any type of work. Will live-in. Marlene Hagen, 331 Cranbrook Drive, Hamilton, Ontario L9C 4T4; phone no. 389-4856.

Hamilton: 16 year old boy is looking for any type of work this summer in the Hamilton area. Please phone or write: Paul Hornsveid, 1693 Upper Wellington St., Hamilton, Ontario, L9B 1P1; Tel. 383-0183.

Hamilton: I am a 17 year old girl looking for summer employment. Willing to do anything. Have babysitting experience. Please contact: Wendy De Groot, 668 Rymal Rd. E., Hamilton, Ont. L8W 1B3. Phone (416) 385-9835.

Hamilton: I am 15 and a graduate of Calvin Christian School. I have experience with painting and chicken-catching. Willing to live in. Please write or phone Les Vuyk at 161 Mohawk Rd., (416) 389-4047.

Harriston: My name is Betty Teune. My address is R.R.#3 Clifford. I am 16½ years old and would like to work as a recreation leader but am willing to be a live-in babysitter, or a mother's helper.

Ingersoll: Young girl, 17, planning to attend college this fall is in need of a summer job. Prefers to work with people. Contact Judy Reitsma, R.R.#2, Ingersoll, Ont., N5C 3J5 or phone: (519) 485-4584.

Kincardine: Ray Luinstra, age 15, would like any type of work. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kincardine: Wayne Luinstra, age 17, would like any type of work. Last summer worked on a farm. Has part-time job in grocery store during school season. 157 Inverness St. S., Kincardine, Ont. N0G 2G0. Tel. (519) 396-3138.

Kingston: 18 year old student, experienced in babysitting, housekeeping, mother's helper. Last summer worked at a motel. Willing to learn new work. Enjoy working with and looking after animals. Willing to live in. Available for last two weeks in June, till end of August. Please contact: Miss Kathleen Breurkes, 29 West Moreland Rd., Kingston, Ontario, K7M 1J4. Phone 1-613-544-5609.

Listowel: 16 year old girl looking for summer employment; willing to do any type of work, enjoy gardening and working with children. Margaret Miedema, R.R.#4, Listowel, Ontario, Phone: 291-3619.

Londesboro: I am a 17 year old student and would like to have a summer job as mother's helper or on a fruit farm. For more information contact: Marie Vanderlei, Box 133, Londesboro, Ontario N0M 2H0. Phone 519-523-4576.

London: Girl, 16½, graduate of London Christian High, would like summer employment in S.W. Ontario. Prefers clerical work but will do almost anything. Contact Betty-Lyn Beukema, R.R.#8, London, Ontario N6A 4C3. Phone: 453-3476.

Melbourne: Girl, 18, looking for a full-time job in any area. Have studied business courses; experienced in housecleaning, babysitting, tobacco planting and harvest. Can start in mid-June. Please reply to: Lois Holman, R.R.3, Melbourne, Ontario N0L 1T0. Phone: (519) 289-5709.

Mississauga: Wendy Koenes, 4329 Wilcox Road, Mississauga, Ont. L4Z 1C3; phone: 277-8578. Age: 15 (16 in April) I am in grade 10. I am looking for a job as a mother's helper. I am able to work from the last two weeks in June to the end of August.

Mississauga: My name is Arnold Koenes, I am 5'10" and weigh 145 lbs. I am 14 years old and I would like to help on a dairy farm or a mixed farm. I am available for the last two weeks of June till the end of August. I have had some past experiences on dairy farming. 4329 Wilcox Rd., Mississauga, Ont. L4Z 1C3; phone: 277-8578.

Moorefield: I am a 17 year old student and would like to have a summer job preferably as a mother's helper. I am experienced in babysitting and housework. Prefer room and board. Reply to: Joanne Mazereeuw, R.R.#2, Moorefield, Ont. N0G 2K0 or phone (519) 638-2217.

Peterboro: Young man, 18, requires summer employment. Have had limited experience on farm but willing to do anything reasonable. Would require room and board in good Christian home. If you can be of assistance please contact: Martin Vellekoop, R.R.#5, Peterboro, Ont. K9J 6X6. Phone 939-6796.

Rexdale: Miriam Keeler, 83 Lakeland Dr., Rexdale, Ont. M9V 1M8. I have attended Reformed Bible College for 2 years now and I'm looking for any type of work (full-time). I'm available from May 7 to August 31.

Russell: Job wanted as junior accountant, or in any other type of business. Dennis Bakker, R.R.2, Russell, Ont. K0A 3B0, tel. (613) 445-5447.

Sarnia: 1st year college Arch. Tech. student would prefer a summer job as a junior draftsman or work in the building construction field. Able to travel anywhere. Please write: John Berg 1211 Amsterdam Crt. Sarnia, Ontario N7S 3V7 or phone 519-336-9415.

Smithville: 17 year-old student is looking for any job available, including farming. Please contact: Jeff deHoog, R.R.1, Smithville, Ont. or phone 643-3701.

St. Catharines: 14 year old girl (15 in June) is looking for a summer job. Willing to do any type of work; preferably mother's helper. Call Karen Verbruggen, 937-1857; 16 Audrey Street, St. Catharines L2N 1G4.

Strathroy: 17-year-old high school student seeks summer employment. Experience in greenhouse, selling, and babysitting. Willing to do any kind of work. Margaret Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Strathroy: 15 year-old high school student seeks summer employment on a farm. Has some previous experience. Pete Vander Laan, 95 Adelaide St., Strathroy, Ont. N7G 2V1; tel. 519-245-1402.

Sunderland: 17 year old High School student looking for summer employment. Willing to do any kind of work. Please write: Anne Zekveld, R.R.#5, Sunderland, Ontario L0C 1H0.

Tottenham: Elizabeth VanderVeen, R.R.4 Tottenham, Ontario L0G 1W0. Phone: 416-936-4731. Age: 18. I have experience with children, working in a store, janitorial services and have previously been a S.W.I.M.er. I would like to work in the above-mentioned areas.

Vineland Station: I am an 18 year old girl looking for a summer job as a mother's helper. I have had four years experience looking after children and housekeeping. Please contact: Catherine VanderScheer, Claus Road, Vineland Station, Ont. L0R 2E0 or phone (416) 562-5480.

Welland: I am a grade nine student and would like fruit, dairy or crop farm work, or carpentry. Available early June. Please contact: Carl Coers, 105 Maple Ave., Welland, Ont.

Wellandport: Seventeen year old high school student seeking any kind of summer employment. Experienced in babysitting, housekeeping and fruit picking. Preferably southern Ontario area. Contact: Alice Spek, General Delivery, Wellandport, Ont. L0R 2J0. Phone: 386-6748.

Willowdale: 15 year old girl looking for a job during July and August, preferably in a greenhouse or as a mother's helper. Please reply to: Wilma Vander Hoef, 201 Finch Ave. W., Willowdale, Ont. Phone: 225-3239.

Woodstock: I am a freshman student at Dordt College and am looking for any type of job I can get. I love children and like a housecleaning and/or babysitting job. Martha Erlinga, R.R.8, Woodstock, Ont. N4S 7W3.

Wyoming: Seventeen year old girl (raised on farm) is looking for summer employment in S.W. Ontario. I am willing to do any kind of work and am willing to learn. Would require room and board in a Christian home. Please contact: Tracy Korvemaker, R.R.#3, Wyoming, Ont. N0N 1T0. Phone: (519) 845-3823.

Montreal, Que.: Female high school student, turning 17 this summer, seeks summer employment, willing to do any type of work. Experience in counselling at a Christian camp and Y.M.C.A. day camp. Also several years experience in babysitting and as a mother's helper. Please contact: Theresa Bouma, 34 Hazel Drive, Dollard des Ormeaux, Quebec, H9B 15C. Phone (514) 683-2057.

Dollard des Ormeaux, Que.: Post High School student (17 years) seeking summer employment on a dairy farm near a C.R.C. (Ontario). Has had previous experience. Contact Andy Geleynse, 13 Mercier, Dollard des Ormeaux, Quebec, H9A 1H4. Phone: 1-514-684-7895.

St. Blaise, Quebec: 17 year old student who is looking for summer work of any kind in the hotel or motel business as a bellhop, busboy, houseman, or receptionist. I am able to speak both English and French and would be able to start work on June 25, 1979. Please contact: Michael Agema, 1217 Principal, St. Blaise, Quebec J0J 1N0 or call me at 1-(514) 291-3149.

Picture Butte, Alta.: An 18 year old college student is looking for summer employment in Alberta. She will do any type of work and can begin May 15. Please contact: Renita Vander Wekken, Box 5, Picture Butte, Alberta, T0K 1V0. Phone: 738-4452.

Openings

Forest: Lakewood Christian Camp requires dedicated people to help with our summer program for a week or longer. Free room and board will be supplied at the camp. There will be no monetary gain but you will receive a spiritual blessing. Call or write Brian Lise, c/o Lakewood, R.R.5, Forest, Ont. N0N 1J0 for more information.

Jarvis: Girl wanted for house duties plus some light farm duties. Driver's license essential. Starting in April or May. Room and board provided. Will have every other weekend off. Salary according to experience. Write Egvaly Farms, R.R.#3, Jarvis, Ont. N0A 1J0.

Smithville: Experienced single man for modern dairy farm. Steady employment or summer help. Room and board provided. **Needed immediately.** West Lincoln dairy farm. R.R.2, Smithville, Ont. L0R 2A0; phone 957-3897.

St. George: Student wanted to work on dairy farm. Can start June 1. Apply to Kryn Vandenberg, R.R.2, St. George, Ont. (519) 448-1512.

Vineland Station: Starting June 1 we are in need of male and female help. They should be technically inclined. The job is to help assemble new greenhouses and installation of a blackout system on our own property. Apply: Albers' Greenhouses Ltd., First Ave., Vineland Station, Ont. L0R 2E0. Phone: 416-562-5810.

Bedford, Quebec: Domestic help needed in family with 3 children for month of August. For more details write: Oussoren, P.O. Box 1356, Bedford, Quebec, J0J 1A0.

Telkwa: Student summer help. Mother's helper and some dairy chores. Must be good with children and have a good sense of humour. Preference to girl who speaks Frisian. Apply: Robin Creek Farm R.R.#1, Telkwa, B.C. V0J 2X0. Phone 604-846-5423.

In 358 talen

Enige tijd geleden las ik in een Nederlands blad een artikel van Jan. J. Van Cappelleveen dat ongeveer zo begon: "Dezer dagen dwarrelde een bericht op mijn bureau van de Wereldbond van Bijbelgenootschappen: In 358 talen wordt nu gewerkt aan bijbeluitgaven voor beginnende lezers." Dan beschrijft hij een kerkdienst in een stadje van een der republieken in Midden Amerika, waar de World Home Bible League ook zoveel doet aan de verspreiding van de Schrift. Er is ook een koor, en het zingt. Nu ja, "Meindert Boekel zou waarschijnlijk zijn handen voor zijn oren hebben gehouden, maar de gemeente lulstert ademloos." Op de eerste rij staat een meisje. Je moet onwillekeurig naar haar kijken, want haar gezicht straalt van blijdschap. De predikant is er zelfs al aan gewend dat mensen die van buiten af de kerkdienst bezoeken hem na de dienst vragen: wie is toch dat meisje? ze was zo blij, er straalde iets van haar uit.

Hij heeft het verhaal al ik weet niet hoeveel keer verteld, maar hij vertelt het graag nog eens. Zo'n vijf jaar geleden was dat meisje nog een van de jonge bedelaarsters in de stad. Ze was ergens in een minder fraaie buurt van de stad geboren en opgegroeid, en had al vroeg moeten zorgen voor broertjes en zusjes.

Op een zekere dag ging het kerkkoor om te evangeliseren zo maar op straat zingen. Heel wat mensen bleven staan en luisterden. Maria ook. Het koor stond voor de kerk op straat te zingen en men hoopte maar dat er nu ook mensen in de kerk zouden komen om naar Gods Woord te luisteren. Toen de kerkdienst begon zat Maria achter in de kerk. En de volgende zondag weer, en daarna kon u haar elke zondag in de kerk vinden. Ze vond het zo fijn in de kerk. Het duurde echter nog wel een half jaar voordat ze eindelijk eens met de dirigent van het zangkoor durfde praten. Ze vertelde hem: ik zou zo graag willen meezingen in het koor. De eerste vraag van de dirigent: kun je wel lezen? moest ze echter ontkennend beantwoorden. Ze schudde alleen maar haar hoofd. Toen zei hij: dan moet je eerst leren lezen. En toen de dirigent doorgelopen was, de kerk uit, was ze in een bank gaan zitten huilen. Daar vond de dominee haar, en hij hoorde haar zeggen: "Hij zegt dat ik moet leren lezen. En ik ben veel te oud om naar school te gaan. En wie zal dat betalen? Nooit zal ik in het koor kunnen zingen."

De dominee troostte haar echter. Hij wist wel een uitweg. Verschillende kerken in het stadje waren namelijk samen begonnen aan een cursus voor analfabeten. Heel wat mannen, vrouwen, jongelui, die nooit naar school waren geweest leerden spellen, lezen en schrijven. En zodra ze een beetje konden lezen kregen ze "een bijbeluitgave voor beginnende lezers." Het is een eenvoudige uitgave. Het bijbelverhaal is vertaald met eenvoudige woorden. De zinnen zijn kort. En de letters groot.

Maria deed erg haar best en al gauw kon u haar vinden met deze bijbeluitgave. Die werd als het ware stuk gelezen. En het mooie was, ze las die uitgave niet alleen voor zichzelf. Ze verzamelde heel wat vriendinnen om haar heen, ze riep de buurvrouwen bij elkaar, en las hen voor. Zo bracht zij Gods Woord bij de mensen. Toen kwamen er natuurlijk ook vragen, vragen die Maria niet kon beantwoorden. Steevast zei ze dan: kom maar met me mee aanstaande zondag naar de dienst, jullie kunt dan het koor horen zingen en de dominee kun je horen preken, en hij wil ook jullie vragen zoveel mogelijk beantwoorden. Hij kan alles veel beter uitleggen dan ik. En elke zondag kwam Maria weer met andere mensen in de kerk.

Als de dominee zijn verhaal verteld heeft over Maria zijn zijn laatste woorden altijd: "Nu kan ze niet alleen lezen en zingt ze in het koor, maar ze is onze meest actieve evangeliste."

Bijbeluitgaven voor beginnende lezers. Wat een werk voor die verenigingen die zich bezighouden met het vertalen, drukken en verspreiden van de Schrift. Er zijn maar eventjes achthonderd miljoen analfabeten! Honderden, duizenden lezen nu de bijbel voor het eerst van hun leven in hun eigen taal. Ze spreken 358 verschillende talen. De honger naar het Woord van God mag ons wel beschamen, die de bijbel in onze eigen taal zomaar voor het grijpen hebben!

J. Van Harmelen

Uw Canadese regering

De Kroon en het Gemenebest

door Dr. Paul W. Fox

Dr. Fox is een Professor in Staatswetenschappen aan de Universiteit van Toronto en hoofd van het Erindale College.

(Canadian Scene) — De rol van de Koningin en van de Gouverneur-Generaal wordt in Canada waarschijnlijk minder goed begrepen dan enig ander aspect van ons regeringsbestel. Men hoort vaak zeggen "Waarom hebben wij een Britse vorstin" en "Wat hebben we nu eigenlijk aan een gouverneur-generaal? Dat is immers alleen maar een grote verkwisting."

We moeten dus eerst vaststellen dat de Koningin van Engeland niets te vertellen heeft in Canada: aan het hoofd van onze regering staat De Koningin van Canada.

Canada is een soevereine natie, geheel onafhankelijk van Engeland en de Britse vorstin. Deze positie van vrijheid van Engeland en gelijkheid met Engeland werd een feit met het van kracht worden van het Statute of Westminster in 1931. Wij zijn Engeland niets schuldig, betalen geen belastingen, dragen ook geen cent bij tot de kosten van het Britse vorstenhuis.

Wij hebben zelf een vorstin en dat is nu toevallig dezelfde persoon en dat is onze eigen keuze. Ons Parlement besluit

wat de titel van de vorstin is en wij hebben besloten dat de titel van Elizabeth II "Queen of Canada" behoort te zijn. We kunnen dat ook veranderen als we dat zouden willen. We kunnen ook een andere vorst of vorstin kiezen. We kunnen infelte het vorstenhuis opdoeken als we dat willen en een republiek vestigen.

En dan kunnen we toch lid blijven van het Gemenebest, zoals India, Singapore, Tanzania en meer dan 20 andere landen hebben gedaan.

En dat brengt ons tot de vraag: "Wat is dat eigenlijk voor een vreemde organisatie ... Het Gemenebest?" Het Gemenebest is een organisatie die landen die eens tot het Britse Rijk behoorden op vrijwillige wijze hebben opgezet. Toen zij onafhankelijk werden hebben velen van die landen besloten toch lid te blijven van dat Gemenebest, het "British Commonwealth of Nations." Toen hoe langer hoe meer niet-Britse landen lid werden werd de naam veranderd in "the Commonwealth."

In 1977 bestond deze Commonwealth uit 36 onafhankelijke zelfbesturende landen en enkele koloniën en protectoraten, waar vele verschillende talen worden gesproken en mensen wonen van verschillende rassen en kleuren. Het is dan ook niet meer een voorname blankie organisatie.

Waarom blijft die organisatie zo lang bestaan? Een

belangrijk element is dat zij de Koningin nog steeds beschouwen als "het hoofd van de Commonwealth," zelfs als, zoals in Canada, zij ook de koningin als hun eigen Koningin beschouwen of, zoals in India, als ze niet als koningin van het land zelf beschouwd wordt. Men blijft lid van die organisatie omdat het lidmaatschap voordelen biedt.

Welke functie heeft de kroon in het Canadese regeringsstelsel? Als u spreekt over de eigenlijke taak van de huidige vorstin dan moet het antwoord zijn "persoonlijk weinig," want de vorstin is niet vaak in Canada.

De vorstin heeft de meeste van haar bevoegdheden overgedragen aan de gouverneur generaal, en provinciaal aan de luitenant-gouverneurs. Al deze functionarissen zijn thans Canadezen.

De regering voert haar werk uit in naam van de Koningin. We praten bijvoorbeeld over de "Crown Prosecutor" en de "Crown Attorneys" maar het persoonlijke werk van de Kroon in Canada wordt uitgevoerd door de gouverneur generaal. Hij is in feite het waarnemend hoofd van staat. Daarbij zijn een aantal belangrijke taken begrepen welke op provinciale basis worden waargenomen door de luitenant gouverneurs.

In het volgende artikel: De Rol van de Gouverneur Generaal

PERSOVERZICHT

- "Met de pet in je hand kom je door het ganse land," zo werd er vroeger gezegd. Onze politieke leiders mogen dan wel geen pet in de hand hebben, ze reizen toch maar stad en land af om de stemgerechtigden te bekoren. We zijn nu in het stadium van de beloften. Joe Clark heeft medegedeeld dat zijn eventuele regering hypotheek-rente als belastingaftrekbaar zou beschouwen. Hevige en rechtvaardige verontwaardiging bij de Liberalen die er op wezen dat de rijken onder ons er het meest van zouden profiteren. Trudeau wilde natuurlijk niet achter blijven en hij begon miljoenen-bedragen te noemen als ondersteuning voor Canadese industrie.

- Kerken in Canada waren vol met Pasen, men spreekt over hernieuwde belangstelling in godsdienst.

- In Ottawa gebruikten dieven het Paasweekend om in te breken in het postkantoor. Hun pogingen bleken wel de moeite waard te zijn want zij gingen er met een bedrag van tussen vijf en zes miljoen dollar van door. De Postmaster-General gaf de vakvereniging de schuld, die hadden zich namelijk verzet tegen inspectie per T.V. en zodoende kon niemand zien dat de dieven op hun gemakje bezig waren.

- Op internationaal politiek terrein is er sprake van enige toenadering tussen Rusland en China. Rusland ondernam een nogal aarzelande poging om tot betere relaties te komen.

- Een aardbeving telsterde Joegoslavië. De kranten berichten dat er tenminste duizend mensen het leven hadden verloren terwijl het aantal gewonden meer dan duizend bedraagt.

- In Oeganda werd een voorlopige regering ingezworen. President Yusefu Lule pleitte voor het herstel van rust en orde. Bijzonderheden van Amin's gruwelijke terreur bewind beginnen nu openbaar te worden. Amin zelf is nog steeds spoorloos.

- In Iran ondervindt Khomeini merkbare en geduchte concurrentie van de meer gematigde Mohammedaanse leider Mahmoud Taleghani. Het is nog ver van rustig in dat land en de politieke toestand is nog lang niet stabiel.

- Brussel's luchthaven was het toneel van een aanval op passagiers van een Israëliëse vliegtuig. Het had erger af kunnen lopen, er vielen geen doden en de terroristen werden gearresteerd.

- In Toronto bloeien nu de krokussen. Einde!

Carl D. Tuyl

Geschiedenisonderwijs is keuze maken

Friesch Dagblad - Aan de theologische faculteit van de Rijks Universiteit van Groningen doceerde een aantal jaren geleden prof. Lindeboom. Hij is buiten Groningen bekend geworden door het samen met prof. Bakhuizen van den Brink geschreven Handboek voor de Kerkgeschiedenis en door zijn voorliefde voor ketters. Hij schreef daarover een boek "Stielkinderen van het Christendom".

Lindeboom was vrijzinnig en hij gaf kerk en dogmengeschiedenis. Zijn stelling was: ik ben aangesteld om kerk en dogmengeschiedenis te onderwijzen en niet de particuliere mening van Lindeboom. Ik doceer dus zo objectief mogelijk wat Calvijn en Luther en Paus Leo de tiende bewoog, en leg zo helder mogelijk uit wat de strijd tussen Arius en Athanasius inhield. De particuliere opvattingen van Lindeboom zijn op college niet te beluisteren, daarvoor dient men naar een door hem geleide bijbelkring van de Vrijzinnig Christelijke Studenten-

bond te gaan.

Geschiedenis als objectieve wetenschap.

In datzelfde Groningen publiceerde in het begin van de vijftiger jaren de socioloog prof. Roelof Bouman zijn "Revolutie der Eenzamen", een reportage-achtig persoonlijk verslag van de wereldgeschiedenis van de laatste vijftig jaar onder het motto: objectiviteit bestaat niet. Geschiedschrijven is een keuze maken uit felten. En die keuze kan alleen maar gemaakt worden op basis van grote lijnen die men wil en kan trekken.

Wijlen professor Lindeboom zou zich hiertegen verzet hebben.

Maar zijn tijd is voorbij.

Jan en Anny Romeln gingen het verleden socialistisch te lijf.

En van Hendrik Algra's boek over de negentiende eeuw was de titel al een belijdenis: Het wonder der negentiende eeuw.

De marxisten analyseren de geschiedenis van elk land en elk volk vanuit hun schema

van klassenstrijd en productieverhoudingen.

Daarbij komt nog iets anders.

Het onderwijs in de vaderlandse geschiedenis heeft jarenlang goeddeels bestaan uit onderwijs in de geschiedenis van de Nederlandse oorlogen.

Er komt nu meer aandacht voor de geschiedenis niet van de pommeranten, maar van de gewone man. Prof. Van Deursen van de VU heeft net een boek gepubliceerd onder de titel: Het kopergeld van de Gouden Eeuw, over de geschiedenis van de gewone man in de 17e eeuw.

We hebben ook jarenlang alleen de geschiedenis van Holland geleerd maar nooit die van eigen gewest. Ook dat verandert gelukkig.

De Derde Wereld is jarenlang beschreven als de historie van de blanke kolonisatie. Ook hier komt oog voor de elgen geschiedenis. Zie het succes van de Amerikaanse negergeschiedenis Roots.

Het grote gevaar van deze

hele ontwikkeling is, dat we niet meer op de Lindeboommanier zo goed mogelijk proberen te luisteren naar de vaders, maar dat we de daden der vaders inpassen in het keurslijf van onze opvattingen. De marxistische geschiedschrijving is hier van het duidelijkste voorbeeld. Het voordeel van deze ontwikkeling is, dat we leren genuanceerder te denken en daardoor eerlijker de daden en eventuele wandaden van het voorgelicht te bekijken.

Geschiedenisonderwijs is keuze maken.

Christelijk geschiedenisonderwijs is dat helemaal. En dan gaat het er niet in de eerste plaats om of de geschiedenis van de christelijke organisaties, of de christelijke partijen of de christelijke school wel een heleboel aandacht krijgen.

Het gaat erom of de gekozen geschiedsmethode het verleden toetst aan Gods eisen en beloften. Dat is veel meer dan vertellen over de geschiedenis van de christelijke organisatie.

Een gesp

door Rev. J.S. Hielema
Calgary, Alberta

Ik heb problemen. Er zijn vele dingen die op me af komen en die ik gewoon weg niet oplossen kan. Je zit er zo maar midden in.

Denk nu alleen maar eens aan je verhouding met andere mensen. Er wordt heel wat van je gevraagd als je werkelijk christen zijn wilt. Soms denk ik: "Laat ik me maar zo min mogelijk bemoeien met andere christenen (om van niet-christenen nog maar niet eens te spreken), want hoe meer je anderen probeert te helpen, hoe meer problemen je krijgt".

Maar dat mag ik niet doen, zegt de bijbel. In Galaten 6:1 staat: "Broeders, zelfs al is iemand op heterdaad betrapt, dan nog moet u die een geestelijk leven leidt, hem weer op het rechte pad brengen in een geest van zachtaardigheid". Dat wordt gezegd niet tegen een predikant of een ouderling of een schoolmeester, nee, de apostel spreekt hier van iemand "die een geestelijk leven leidt". Hiermee wordt bedoeld een ieder die een christen is.

Iedere christen, zo staat hier, is verantwoordelijk voor de andere christen. Je kunt jezelf nooit losmaken van de ander.

In Cor. 12:26 staat dit erover geschreven: "Als een lid lijdt, lijden alle andere leden eronder". Hoe je het ook bekijkt, christen-zijn, dat kun je nooit op je eentje. Waarom niet? Galaten 6:2 zegt: "Verlicht elkaars lasten". We zijn er om elkaar verder te helpen in de weg van het geloof.

En daar zit ik met al m'n problemen. Wie helpt je nu eens? Hoe vaak dacht je, dat ze al eens bij me geweest zijn om te vragen: "kunnen wij je nog wat helpen om je lasten te verlichten?" Dat is nog nooit in m'n leven gebeurd.

Of toch? Ja, er was eens iemand - hij zei verder niets - die gewoon maar zijn hand op m'n schouder legde en er even in kneep. Ik voelde het: "Deze man wil iets voor me betekenen". Dat heeft me zo goed gedaan. Maar dat was dan ook de enige keer. De mensen voelen zich blijkbaar niet tot mij aangetrokken. Misschien denken ze: "Hij heeft geen problemen en als die er zijn worden ze vast vlug opgelost". Ach, wat weten we weinig van elkaar. Wat is het leven eigenlijk een grote maskerade. Van buiten zijn we niet wat we binnen zijn. We zijn vaak zo vreselijk onwaarachtig.

Maar ik zelf dan? Ik kan er wel over klagen dat anderen niet bij mij komen, maar ga ik naar de ander toe? Wat betekenen ik voor de ander? Daar zegt de bijbel ook veel over. I

De vrouw in het ambt: Wordt er naar Gods Word geluisterd?

Geachte Redactie:

Het heeft mij zeer goed gedaan dat er zoveel lezers van uw veel gelezen blad Calvinist Contact waren die verantwoordelijkheid voelden om hun afkeuring bekend te maken over de besluiten die genomen zijn op de Synode van 1978 in verband met de vrouw in het ambt als diaken. Ik voel mezelf met hen verbonden in de bezorgdheid die ze hier uitgesproken hebben voor de toekomst van onze kerk, als dat zo door moet gaan. Ik weet wel, we zijn op aarde de strijdende kerk, maar God heeft ons Zijn heilig Woord gegeven om dat zuiver te bewaren en te beleven, daar mogen we niets af of toe doen.

Nu heeft de Synode commissies ingesteld (1972, 1975, 1978) om uit te vinden of de bijbel het toelaat om vrouwen in het ambt toe te laten. Het is ons bekend dat er niet een tekst in de bijbel te vinden is waar de commissie de vinger op kon leggen. Met andere woorden, Gods Woord is er tegen en een middenweg is er niet. Toch heeft de Synode gemeend dan maar een zijweg te moeten openen, met andere woorden: we moeten met onze tijd mee, je kunt niet achterblijven.

Maar de bijbel is Gods onveranderlijk en onfeilbaar Woord. We weten ook dat God een jaloez God is, jaloez op Zijn eer, die Hij niet met een ander deelt. We moeten tot deze conclusie komen dat onze leiders gehandeld hebben

naar het feit hoe ze er zelf over dachten en niet naar Gods Woord.

Ik heb al van zes classes gelezen die bij de komende Synode aangevraagd hebben om herziening van het besluit de vrouw in het ambt als diaken toe te laten. Ik zou aan allen, die de verantwoordelijke opdracht hebben om hun classis te vertegenwoordigen op de komende Synode aan willen raden om te lezen en te herlezen het artikel dat geschreven is in *Outlook* (feb.) door Rev. Louis Praamsma, getiteld: "Should We Have Female Office Bearers."

Henry Syrier,
Woodstock, Ont.

Waar is de kerk?

De onvrede, die ons in onze welvaartsstaat tegemoet slaat is niet maar een bewijs van de permanente ontevredenheid van de mens; het is een bewijs van zijn echte honger en grootsheid: geef hem alles wat hij wil en hij zal nog opstandig worden of het verveeld weggooien, omdat zijn eigenlijke vragen en verlangens onbeantwoord blijven. Geen partij kan die honger stillen. Waar is de gemeente, die als een moeder het brood des levens uitdeelt?

Mr. J.T. Bakker
In *Gereformeerd Weekblad*
19 januari 1979

Jan 29/79 The Windmill Herald



Hare Koninklijke Hoogheid (kroon) Prinses Beatrix vierde haar 41ste verjaardag op haar slot Drakestein in Lage Vuursche (Ut.). Op de foto de prinses, haar echtgenoot prins Claus en hun kinderen: Prins Willem Alexander, prins Johan Friso en prins Constantijn.

(Foto Max Koot).

Ik met mezelf

Komt hier op neer: Ik kan niets voor de ander betekenen als ik niet eerst zelf heb ontdekt wie ik ben. Ja, zelfkennis dat is ontzaglijk belangrijk. Hoe leer je jezelf kennen? Weet je wat ik eens las hierover? "Om jezelf te leren kennen moet je veel in de Psalmen lezen". Ik heb dat toen gedaan. En inderdaad in de Psalmen kijk je de mensen in het hart. Ze geven je een blik in hun binnenste. Ze zijn zo "levensecht", die psalmen.

Neem nu de 139ste Psalm. Wat een geweldige dingen staan hier! Wat heeft God een belangstelling in mijn leven! Soms als je midden in allerlei moeilijkheden zit dan vliegt het wel eens door je heen: "Ik wil vluchten". Maar zo gauw je het gezegd hebt weet je ook: "Maar ik kan nergens heen". Overal ziet God me. Ik ben als een dwerg in het heelal. God ziet me niet alleen, Hij kent me ook. Dat staat er in de verzen, 1, 2, en 23.

Geweldig is dit allemaal.

Omdat God me kent mag ik ook Hem kennen en zo leer ik mezelf kennen. Ja, dat is het: om jezelf te kennen moet je God kennen. Echte zelfkennis zit vast aan Godskennis. Weet je wat dit betekent voor je verhouding met andere mensen? Je kunt eigenlijk dan pas iets voor de ander betekenen, wanneer je het geheim ontdekt hebt, dat de echte zelfkennis onlosmakelijk verbonden is met het kennen van God. En hoe leer je God kennen? Uit Zijn Woord. Uit Zijn geboden. Dat houdt in: slechte mensenkenners en slechte zelfkenners zijn altijd ook slechte Godkenners. Mensen die niet thuis zijn in de bijbel.

De bijbel is Gods levensboek en ons levensboek ook. Let nog even op het einde van deze Psalm. David zegt: "En zie of bij mij een schadelijke weg is en leid mij op de eeuwige weg". Iemand zei dit hierover: "God kent ons tot op de bodem, tot in alle schuilhoeken van onze ziel. En Hij

kent ons werkelijk, in de werkelijkheid van ons leven. En dat dit zo is, dat betekent ook wat voor ons. Gods kennen werkt in op ons leven. Het werkt kritisch; het hele leven komt open te liggen; het wordt openbaar voor Hem: Hij ziet de schadelijke weg, en het werkt bekerend. Het brengt ons (dat is het wonder der verzoening) van de ene op de andere weg. En het werkt reddend: het leidt ons (dat is het wonder der verlossing en verheerlijking) over de eeuwige weg. Het is Gods kennen van ons. Het is Zijn trouw, waarop we steeds teruggeworpen worden, als onze zelfkennis vergeestelijkt wordt tot het gebed" (Van Ruler). Zo is het.

En I Cor. 10:13 dan? De apostel zegt: "Ik heb geen beproeving te ondergaan, die ik niet gemeen heb met andere mensen." M.a.w. Ik moet me maar wat stil houden. Ik ben geen speciaal geval. Mijn problemen zijn niet "boven-

menselijk". Ik mag als christen nooit zeggen: daar kan ik niet tegen op of daar kan ik nooit doorheen. Want - en dat is het geweldige hier - God geeft een uitweg bij de moeilijkheden, die in mijn leven komen. God geeft de kracht en de genade. In plaats van te zeggen: "Ik kan niet, moet ik zeggen: ik kan alle dingen doen door Christus, die mij kracht geeft" (Philip. 4:13).

Wat heerlijk dat er een "uitweg" is! God houdt me vast. Hij is mijn Vader. Hij laat me nooit aan mijn lot over. En evenzo komt de Geest onze zwakheden te hulp (Rom. 8:26). Wat onze zwakheden, probleem, moeite of last ook is, waar we dan onder gebukt gaan, God staat naast ons. Met Zijn hulp kunnen we altijd verder. "Door een nacht hoe zwart of dicht voert Hij ons naar 't eeuwige licht".

Alles komt nu in een ander licht te staan. Ik ben gaan ontdekken: je kunt geen liefde ontvangen, als je niet bereid

bent het zelf eerst te geven. De last van de ander moet ik dragen (Gal. 6:1,2). Wanneer een ander iets tegen mij heeft (ook al heb ik niets tegen hem) dan moet ik er op afgaan en liefde betonen (Matt. 55:23, 24; 18:15-20). Ik word geroepen Christus' kerk te bouwen (Eph. 4:16).

Doe ik dit? Groei ik in de genade en kennis van God? Wat mag ik veel betekenen in de dienst van Christus Jezus! Zijn volgeling wil ik zijn, Zijn koninkrijk wil ik doen komen in de kracht van de Geest. Problemen zijn er om overwonnen te worden in het geloof.

Nog één raad: wil je vooruitkomen in je leven als christen? Ga eens met je eigen leven aan de gang. Of anders: dan moet je een gesprek gaan aanknopen met jezelf "bij een geopende bijbel". Dat laatste moet je nooit vergeten, anders blijf je steken in je zelfgesprek. De kijk op jezelf komt er alleen via Jezus.

Uw gezin is een heel speciaal deel van uw leven.



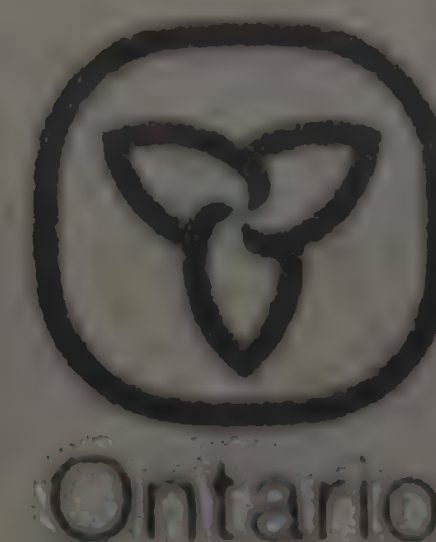
Het gezin is onze enige, meest belangrijke sociale instelling en daarom gaat de regering van Ontario door een werkzaam aandeel te nemen in de onder-



steuning en versterking van het gezinsleven in de provincie.

Gedurende 1979, het Internationale Jaar van het Kind, herinnert uw regering u er aan dat de toekomst

van onze provincie afhangt van onze kinderen, de toekomst van onze kinderen hangt af van de kracht van onze gezinnen.



Margaret Birch,
Provincial Secretary
for Social Development
William Davis, Premier

Mei is de Maand van de Gezins-Eenheid

Maak het een Speciale Maand in een Speciaal Jaar

de levens geschiedenis van

Gemeente Velsen

door G. Verhoog

Pieter Vermeulen

53

"Ik bied u geen luxe school aan, noch enige verdere luxe," gaat de meester voort, "het is een ongekende weelde, dat ik meer hulp krijg die geschoold is; mijn kinderen hebben altijd geholpen en ook ontvang ik hulp van de jongens die op de Normaalschool zijn - het maakt groot verschil of ik alle leerjaren voor mijn rekening heb of dat een leerkracht twee jaren heeft en dit staat u te wachten: twee klassen. Het kan niet anders. Voor mij is het een grote verlichting, voor u kan het een zware opgave zijn."

De meester vraagt zich af, waarom hij het toekomstige leven voor deze stille schijnbaar ondoorgrondelijke sollicitant in alle openheid voortekent; maar het lijkt hem het goede motief, niets te verbloemen. Het kan beter mee dan tegenvallen. Ze moeten meteen weten wat hen te wachten staat en dit heeft meestal tot gevolg, dat de sollicitanten als hazen verdwijnen en een andere school zoeken. Geef hen ongelijk -

Gisteren zijn twee sollicitanten geweest maar bedanken meteen toen ze de Heide hadden aanschouwd. Een ander nam de Heide maar trok zijn sollicitatie in toen hij de bouwval zag die school heet. Een ander wilde dit alles aanvaarden, maar de grote woelige klassen en het type kinderen stond hem niet aan. Wat denkt deze schijnbaar stoeve Aaldert Taanman?

"Ik zou de school willen zien," zegt de stoeve stem; samen lopen ze door de drie lokalen. "De schotten blijven erin," legt de meester uit, "u krijgt de eerste en tweede klas, de heer Van Geelen heeft de derde en vierde en ik neem de vijfde en zesde, voor zover er dan nog leerlingen zijn, ook de zevende."

Met de handen op de rug beziet de heer Taanman de school; ietwat met galgenhumor denkt de meester, dat hij zelf nog nooit de school zo nauwkeurig heeft bekeken: intussen is zo'n primitief bouwsel wel het bekijken waard.

Ook van buiten wordt alles bekeken, voor de buitendeur blijft de heer Taanman staan, leest een in steen gemetsele tekst: "Dat Uwe ogen open zijn dag en nacht over dit huis en over deze plaats."

Het is lang stil tussen hen. Het lukt niet, denkt de meester en er is nu enige spijt in hem, want deze Aaldert Taanman lijkt wel iemand voor de Heide. Hij denkt aan de nog liggende sollicitatiebrieven, vanavond zal hij een volgende moeten oproepen.

Beiden keren terug naar het bestuurskamertje, de heer Taanman heeft zijn hoed op de knop van zijn wandelstok gehangen en ziet de meester kalm en besloten aan. De meester voelt een spanning; hij past de vingertoppen in een gewoontegebaar tegen elkaar. "En - blijft u bij uw sollicitatie?"

De heer Taanman trekt in een bevreemding de wenkbrauwen wat op, "U bedoelt?"

"Ik vraag u dit, omdat velen bedanken als zij de situatie zien op deze Heide."

"Dat is geen motief voor mij," klinkt de beheerste stem van de heer Taanman, "hier is werk, hier is een taak. Ik kom."

Even is het doodstil, dan staat de meester op, steekt hem de hand toe. "Ik dank u."

Als de meester thuiskomt en zijn vrouw het grote nieuws vertelt, straalt haar gezicht. "Een gebedsverhoring," zegt ze blij, wat heerlijk dat het zo kennelijk de goede kant opgaat." Ze overziet de gedekte tafel, is ze niets

vergeten? Het is strenge zuinigheid geboden, maar ze stelt hoge eisen aan een correcte, gezellige maaltijd.

"Dan straks het kerkgebouw," gaat ze voort, waarop de meester roept: "Toe maar! We reppen iets over een plan voor een ander gebouw omdat de geltenstal te klein is geworden en Mietje ziet het nieuwe gebouw al op de Heide staan!" "Kan toch?" lacht ze, "hier gebeuren altijd wonderen." Ze staat ineens halverwege de keukendeur stil. "Zeg Pieter -"

"Wat is er? Nog meer gebouwen in de toekomst?"

"Natuurlijk - maar dit bedoel ik niet; ik denk ineens weer aan iets geheel anders - ik heb deze middag onze Heinemiekke weer boodschappen in Velsen zien doen."

De meester ziet haar verwonderd aan. "Is dat iets bijzonders? Het kind gaat toch altijd naar onze vriend en winkelier Scheeres?"

Nu lacht de juffrouw. "Het kind! Onze dochter is ruim achttien jaar; je vergeet dat ons viertal groot is geworden, maar daarom zeg ik het niet, ik -"

"Wat is er toch? Ik word steeds nieuwsgieriger."

"Heinemiekke doet tegenwoordig opvallend graag boodschappen in het dorp Velsen bij 't winkeltje op het plein ook - want dan komt ze dicht in de buurt van Jelle Nauta -"

"Aha!" lacht de meester nu voluit, omdat hij dit heeft zien aankomen, "onze Jelle op vrijersvoeten, nu het kon slechter," plaagt hij ineens, "een dochter van jou ..."

"Ach - loop rond," weert ze af, "het is jouw dochter ook en ..."

De meester wrijft vergenoegd in zijn handen. "Die Jelle! Daarom wilde hij een eigen zaak beginnen en een bestaan opbouwen, ja ja! Een drukkerij leven geven en drukwerk verkopen, een winkel erbij en dit alles op een punt waar het goed handel drijven is en zal worden - handige knaap."

"Maar Heinemiekke," valt de juffrouw in, "ze is nog zo jong; ze passen wel bij elkaar, het is een leuk stel jonge mensen, maar ..." Ze weet niet wat ze precies voelt - het is het vage dat een moeder gaat overvleugelen als een dochter het huis wil gaan verlaten om te trouwen met de man van haar leven.

"Frits is ook nog jong en hij is zwaar verliefd op Corrie van Kouwenhoven."

De meester legt even zijn hand op haar schouder. "Wij vinden onze kinderen altijd te jong om weg te gaan - maar het leven roept en - ze kon een slechtere keus gemaakt hebben!"

De deur klap open, stemmen in de keuken maken een eind aan hun gesprek; maar de meester heeft er een plezierig genoegen in, tijdens de maaltijd te zeggen: "Die Nauta, onze ex-onderwijzer Jelle Pieter Nauta - hoe zou het daar nu toch mee gaan? Zou die nogal renderen? Wanneer verschijnt nu eindelijk zijn eerste courant?"

"O, hij maakt het uitstekend!" ontvalt het de rappe Heinemiekke, dan buigt ze zich met een kleur als een plooi over haar bord. De meester verbergt een schaterlach in zijn servet maar knipoogt naar zijn vrouw, die even licht bestraft het hoofd tegen hem schudt. Frits redt de situatie uit pure dank jegens zijn zus, die hem ook vaak uit de plagerijen van zijn vader heeft gered.

"O, dat onderwijzertje van u?" vraagt hij onnozel, "hij heeft het beter geschoten dan u, hoor! Krijgt een reuze kanjer van een zaak, zult u zien; couranten en tijdschriften en reclamébladen staan op het punt te verschijnen, ik zal u tijdig op de hoogte stellen en nu wil ik graag nog die schaal met dat rode,



IJmuiden, 1900.

dat rode daar vasthouden."

Na enkele weken begint de heer Taanman zijn werk in de eerste en tweede klas en de meester stelt hem voor aan de kinderen van alle klassen.

"Hè meester," vragen een paar jongens uit de hoogste klas, "wat gaat de nieuwe ondermeester hier doen? Gaat u weg? Nee toch?"

"Nee jongens, ik blijf, maar deze nieuwe meester komt ons helpen." Hij vertelt van de nieuwe indeling en wordt zonder veel uitroepen aangehoord; kennelijk hebben ze door dat de nieuwe tam lijkt, maar op z'n tijd een kwaai kan zijn als ze het er naar maken.

"Welja, vooruit dan maar weer met de geit," is hun toestemming.

"Wat zeggen jullie?" De meester legt de hand achter zijn oor.

Ze schokken overeind, kijken elkaar grinnikend aan. "Nou ja - we bedoelen dat - eh - meester, u blijft toch geschiedenis vertellen!"

Het is een schot in de roos, denken ze als de meester dit meteen toestemt; maar ze weten nog niet, dat de heer Taanman ook een meesterlijk verteller is, die de geschiedenis zo kan voorleggen, dat de leerlingen hun gehele leven dit in zich meedragen en het nog kunnen navertellen.

Als de heer Taanman voor de klas staat en een psalmversje opgeeft, is er nog onrust in de tweede klas. "Hè, ondermeester!" Een vinger zwaait in de hoogte.

De heer Taanman ziet rond, laat zijn strakke blik over de jongens en meisjes gaan. Het is plots rustig, als ontdekken ze iets - ze ontdekken dat het een strenge is en een kwaai kan zijn, maar dat hij toch wel mak kan zijn. Het is als een eerste en blijvende indruk bij de kennis-making - ze gaan recht zitten.

"Jongens en meisjes," zegt de heer Taanman, "ik weet dat jullie gewoon zijn de onderwijzers die hier als hulp van de boven-meester werken, aan te spreken als ondermeester."

"Ja!" vallen sommigen in, "dat doen we altijd. Soms zeggen we ook wel 'De Lange' of 'De Korte ondermeester.'"

"Wel," vervolgt de heer Taanman effen, "laten wij nu afspreken dat jullie mij noemen: meester Taanman."

Enthousiast en vol goede wil bevestigt de klas de naam van meester Taanman, de naam door tallozen onvergankelijk in herinnering blijvend.

Na schooltijd praten de leerlingen verder. "Mijn een biet," zeggen de ouderen van de klassen vijf en zes, die het nieuws horen: "hij mag heten zoals die zelf wil, maar hij heet niet: de

meester. Dat is onze meester en dat moeten jullie goed in je knopen anders zullen we daar effies over gaan knokken."

De meisjes van de tweede klas staan wat achteraf, maar horen de jongens met elkaar praten over grote gebeurtenissen. Het is dan ook wat: een school met de meester en twee echte ondermeesters erbij -

Mien van bakker Sluimers is het roerend met hen eens: de meester is zo aardig, daar is niemand mee te vergelijken. Jammer dat ze nog niet bij de meester in de klas kan komen: ze moet eerst nog meester Taanman meemaken, dan meester Van Geelen en dan ...

De meester heeft zich niet vergist in Mientje Sluimers: het is een pittig ding, dat goed leert en een helder verstand bezit. Daarbij is ze goed van de tongriem gesneden en heeft overal interesse in. Als ze verhoogd wordt naar de derde klas valt haar meteen het veranderde interieur op en vindt ze de houten school stukken gezelliger, want hier hangen platen aan de wand en op een hoogte, dat de kinderen het goed kunnen zien. Ze zit in een houten bank met leil en griffel voor zich; er is een plaatsje voor een inktpot in de bank, precies in het midden zodat ze met haar buurvrouw uit een inktpot schrijven kan, maar ze moet wachten tot ze in de vijfde klas zit, want de inktpot zal hier nog niet gebruikt worden. Toch fascineert haar die ongebruikte inktpot - het is als grift zich hierdoor een toekomstbeeld in haar: er valt veel te leren op school en ze wil veel weten.

Lezen is één van de lievelingsvakken van Mien. "Ik wil meer lezen," kondigt ze eens aan, als ze thuis aan tafel zitten voor de broodmaaltijd.

"Och kind," zegt haar moeder, "je moet toch ook leren naaien en in huis werken?"

"Liever niet," bekent achtjarige Mien, "ik wil veel lezen en leren."

"Maar een meisje moet kunnen naaien en het huis schoonhouden," zegt haar moeder, waarop Mien halstarrig volhoudt: "Wil ik niet. Ik wil lezen."

"Abonneer je op een courant," grinnikt Jo, maar Mien is nu niet vatbaar voor gekheid: "Als ik groot ben - o, als ik groot ben, dan zal je wat beleven!"

"Wat allemaal?" vraagt haar vader benieuwd.

Mien staart even in het zachte schijnsel van de lamp. "Ik wil net als Jo: een club leiden of een vereniging of een Zondagsschooljuffrouw zijn of een echte schooljuffrouw worden en dan..."

"Och heden," schrikt haar moeder, "het kind wil schooljuffrouw worden."

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Notes of Thanks

BREUKELMAN: We wish to express our sincere thanks to all who made our 50th Wedding Anniversary such a joyful day. It will always be remembered. We thank you all for the cards, flowers and gifts. Above all, thanks to God for his protecting care over all those years. Mr. and Mrs. A.J. Breukelman (nee Baarslag), 358 King St. W., Dundas, Ont. L9H 1W8.

VERBEEK: We would like to say a special thank you to our children, relatives and friends, for the cards, flowers, gifts and best wishes on our 25th Wedding Anniversary, but above all we thank and praise our Lord for this blessed occasion and pray for his guidance in the years to come.

Ytzen and Froukje Verbeek (nee Rittama), 31 Victoria Ave., Acton, Ont. L7J 1Z1.

Births

DE GROOT: We, Art and Thea De Groot (nee De Lange) are very grateful to God for the birth of AMARYAH (God has promised). She was born on March 22, 1979 and we have promised to bring her up according to God's Word on April 8, 1979. We pray that those of you who share our faith may be witnesses to this and sustain us in this promise. Amaryah is a sister to Jennifer and Esther. 1480 Brigden Sd. Rd., Sarnia.

DREISE: God who gives life, brought happiness to us through the birth of our first child, a son, ARLIN TRENT on March 19, 1979. First grandchild for Mr. and Mrs. Simon Dreise of Chatham and fourth grandchild for Mr. and Mrs. Evert Wassink of Forest. John and Diana Dreise, 48 Holland Avenue, Chatham, Ontario N7M 2C7.

EISSES: The Lord blessed our home with the birth of a baby girl. She was born March 15, 1979, and is named MARY-ELLEN. She is a sister for Peter, Karen and David. Thankful parents are John and Trudy Eisses-nee Hogeterp. She is the 26th grandchild for Mrs. A. Eisses, Truro, N.S., and 35th for Mrs. H. Hogeterp, Hamilton, Ont. R.R.#2, Centreville, Kings Co., N.S.

FLIKKEMA: With praise to our God, we happily announce the birth of our son, RAYMOND JOHN, born April 4, 1979. Thankful parents, William and Betty Flikkema, brother for Carolyn, Donna, and Bryan; 32nd grandchild for Mrs. J. Flikkema, Brampton, Ont., and 41st grandchild for Mrs. Y. Sikma, Bowmanville, Ont. 17 Moultriey Cr., Georgetown, Ont. L7G 4N4.

PLEIZIER: With thankfulness to the Lord, Harry and Grace Pleizier, are happy to announce the birth of their first child, SHANNON MICHELLE, born April 3, 1979. First grandchild of Mr. and Mrs. William Vanderlinde of Oshawa, Ont. and tenth grandchild of Mr. and Mrs. John Pleizier Sr., of Stirling, Ont.

Births

SCHUURMAN: With great joy and thankfulness to the Lord, we announce the birth of our third son, a beautiful baby boy, whom we have named MARK PETER, born March 28, 1979. A new playmate for Jeffrey and Gregory. Fourth grandchild for Mr. and Mrs. C. Schuurman, Branchton, Ont. and third grandchild for Mrs. B. Zylstra, Brantford, Ont. Cor and Apple Schuurman, R.R.#2, Branchton, Ont. N0B 1L0.

SMEDES: With thanksgiving and praise to God our father; the Creator and Giver of life, we announce the birth of our first child, ANTHONY SMEDES, born March 18, 1979. First grandchild for Mr. and Mrs. A. Staring of Calgary, Alberta; second grandchild for Mr. and Mrs. H. Smedes of Georgetown, Ontario. Happy parents, Ted and Alice Smedes, #6202 5325 26 Ave. S.W., Calgary, Alberta T3E 6N3.

SNYDER: Clarence and Hazel give all praise and thanks to our Lord, the Creator of life, for blessing them with their first beautiful baby boy. CLARENCE WILLIAM was born on April 13, 1979 weighing 7 lbs. 11 oz., and is a welcome little brother for excited sisters - Denise, Dawnita and Deanna. Proud grandparents are Thomas and Tina Snyder, Caledonia, Ont. and Ralph and Rena Hogeterp, Cayuga, Ont. R.R.#3, Caledonia, Ont. N0A 1A0.

"O come, let us worship and bow down, let us kneel before the Lord, our Maker!" Psalm 95:6

SPRIENSMA: We, Douwe and Marlon, thank and praise God for entrusting us with his gift of a daughter, RACHEL ANN, on April 5, 1979. It is our sincere prayer that she will always remain one of God's covenant children. Rachel is the seventh grandchild for Mrs. Ann Plantinga of St. Catharines, Ont., and fifth for Mr. and Mrs. Siebren Spruiensma of Ee, the Netherlands. Douwe and Marlon Spruiensma, R.R.#1, St. Ann's, Ont. L0R 1Y0.

WELMERS: With praise and thankfulness to God, the Giver of life, we announce the birth of our third child, a son, JASON MARK, born April 17, 1979. A brother for Yvonne and Kehny. Thankful parents are Bill and Hilly Welmers. 25th grandchild for Mr. and Mrs. Thys Rumph, Alma and 9th grandchild for Mr. and Mrs. B. Welmers, Burlington. 21 Wesite Ave., Greenville, Ont. L9H 5M1.

Marriages

QUETTER-BROOKS: Mr. and Mrs. Chris Guetter of Clinton, Ontario and Mr. and Mrs. Edwin Brooks of Windsor, Ontario are pleased to announce the forthcoming marriage of their children, IRENE and CHRIS. The wedding ceremony will take place the Lord willing on Friday, May 11, 1979 at 6:30 p.m. in the Clinton Christian Reformed Church. Rev. A. Vandenberg officiating. Future address: Mr. Chris Brooks, P.O. Box 1408, Clinton, Ontario N0M 1L0.

MIEDEMA-KRUITBOSCH Mr. and Mrs. Sidney Miedema of St. Catharines are happy to announce the forthcoming marriage of their daughter, BETTY, to RICHARD KRUITBOSCH, son of Mr. and Mrs. Evert Kruitbosch of Beamsville, Ont. The wedding will take place, the Lord willing, on Sat. May 5, 1979 at 3:30 p.m. in the Maranatha C.R.C., 301 Scott St., St. Catharines, Ont. Rev. H.R. De Bolster officiating. Future address: 345 Geneva St., Apt. #901, St. Catharines, Ont. L2N 2G4.

Marriages

HOFSTEE-VANDENBERGE: Mr. Mrs. Th. Hofstee are pleased to announce the forthcoming marriage of their oldest daughter MARGARET A. HOFSTEE to PETER B. VANDENBERGE, son of Mr. and Mrs. L. VanDenBerge, of Cascade, Mich., the Lord willing, on May 5, 1979. The ceremony will take place at the Calvin Seminary Chapel, Grand Rapids, Michigan. Rev. R. Grevengeod officiating. Rd 3, Port Jervis, N.Y. 12771.

MIEDEMA-GROENENBERG: Mr. and Mrs. Jeff Miedema, Caledonia, and Mr. and Mrs. Jake Groenenberg, St. Thomas, Ont., joyfully announce the forthcoming marriage of their children GRACE and HERB on Saturday, May 12, 1979, at 4:00 p.m. in the Maranatha Christian Reformed Church, York, Ont. Rev. P. Stel officiating. Future address: R.R.5, Blenheim, Ont. N0P 1A0.

RYPSTRA-HAMILTON: Mr. and Mrs. Elke Rypstra, Bowmanville, Ontario, are pleased to announce the forthcoming marriage of their daughter, ANNETTE ELIZABETH to PETER MALCOLM, son of Mrs. Malcolm Hamilton, Bowmanville, Ontario. The wedding will take place, D.V., on Saturday, May 26, 1979, at 11:00 a.m. in the Rehoboth Christian Reformed Church, Bowmanville, Ont. Rev. A. DeJager officiating. Future address: 111 Taunton Rd. E., Apt. 350, Oshawa, Ont.

STARING-GREENWAY: Our joy will be more complete if you can share in the marriage of our children: AUDREY and FRED on Saturday, May 5, 1979 at 4 o'clock in First Christian Reformed Church, Calgary, Alberta. We invite you to worship with us and witness their vows. If you are unable to attend, we ask your presence in thought and prayer. Mr. and Mrs. A. Staring and Mr. and Mrs. F.W. Greenway 4316 33 Ave. S.W., Calgary, Alberta, T3E 0Y2.

VANDER PLAAT-DYKEMA: Rev. and Mrs. H. Vander Plaet of Beamsville, Ontario, are happy to announce the forthcoming marriage of their daughter, JOHANNA THEODORA to KELVIN ROGER, son of Mr. and Mrs. S.A. Dykema of Beamsville, Ontario. The wedding ceremony will take place, the Lord willing, on Saturday, May 12, at 2:00 p.m. in the Mountainview Christian Reformed Church at Grimsby, Ontario. The father of the bride officiating. Tea social following in the Fellowship Hall of the church till 4:00 p.m. 8 Eastdale Drive, Beamsville, Ont. L0R 1B0.

VAN DYK-AASMAN: Mr. and Mrs. A. Van Dyk of Fruitland and Mr. and Mrs. H. Aasman of Burlington, are happy to announce the marriage of their children, JACKIE and DONALD. The ceremony will take place, D.V., on May 11, 1979 at 7:00 p.m. in the Christian Reformed Church, Fruitland. Rev. G. Van Dooren officiating. Future address: 163 Dalton Trail, White Horse, Yukon Y1A 3G2.

VANHART-RUTTERS: Mr. and Mrs. William Van Hart of R.R.#1, Alliston, Ont., are pleased to announce the forthcoming marriage of their daughter WENDY to PETER RUTTERS, eldest son of Mr. and Mrs. Evert Rutters of R.R.#1, Everett, Ont. The Lord willing, the ceremony will take place on May 5, 1979, in the Christian Reformed Church of Alliston at 4:00 p.m. with Rev. L. Tamminga officiating.

Share your
family news
with us.

Marriages

ZANDBERGEN-SCHNARE: Mr. and Mrs. G. Zandbergen of R.R.#1, Hensall, Ont., are happy to announce the marriage of their daughter, THERESA ANDREA, to CHRISTOPHER ALLAN, son of Mr. and Mrs. Lloyd Schnare of Sarnia, Ontario. The wedding took place April 27, 1979 by Rev. C. Bishop, in the Exeter Chr. Ref. Church, Ont.

Anniversaries

Eben-ezer
"Hitherto hath the Lord helped us." 1 Sam. 7-12
Rotterdam, Richmond, B.C.
Holland Canada
1929 1979
On May 22, 1979, the Lord willing, we hope to celebrate with our parents,

FRANCISCUS J. BAART
and
PIETERNELLA M. BAART
(nee Nortier)

their 50th Wedding Anniversary. May God continue to bless and keep them.

Elizabeth & Johnny VanHuet — Richmond, B.C.

Janna & Klaas VanderHoek — White Rock, B.C.

George & Betty Baart — White Rock, B.C.

Mike Baart — at home
Ann & Ype Feenstra — Aldergrove, B.C.

Tony & Liz Baart — Lethbridge, Alta.

Adrian & Beverly Baart — Surrey, B.C.

Tiny & Martin Soeten — Langley, B.C.

Mary & Len Trommel — Surrey, B.C.

Helen & Larry MacDonald — Surrey, B.C.

Ike & Tina Baart — Richmond, B.C.

Joan & Gerry Bil — Maple Ridge, B.C.

John & Kathy Baart — Richmond, B.C.

39 grandchildren and 12 great-grandchildren.
5020 Blundell, Richmond, B.C.

Wagenborgen, Gr. Pantego, NC 1949 1979

"Thou dost show me the path of life; in thy presence there is fulness of joy, in thy right hand are pleasures for evermore." Ps. 16:11
With joy and thankfulness to God for our wonderful parents and grandparents, we celebrated with them,

GERRIT and TINA
BOEREMA
(nee Boe)

the occasion of their 30th Wedding Anniversary, on April 14, 1979. We pray that the Lord will continue to bless them and give them his peace.

Their thankful children:
Ed & Nelly; Galen
Dennis
Barb
Renae
Home address: Rt.1, Box 49, Pantego, NC 27860.

Grootegast Delta
Groningen B.C.
1939 May 5 1979
With joy, we celebrate with our parents,

JACOB
AND
ANN BROUWER
(nee Pool)

their 40th Wedding Anniversary. May the Lord bless and keep them in his care for many more years to come.

Their children:
John & Cathy Vander Velde; Ken, Lori, Andrew, Peter — Delta, B.C.

Ralph & Hilary Brouwer; Sibbain, Crystal — Edmonton, Alta.
Open house, May 5th, from 2-5 p.m.
4860 - 54A St., Delta, B.C. V4K2Z8.

Anniversaries

1939 May 6 1979
Hemelum Bowmanville
"Met zijn vierken beschermt Hij u, en onder zijn vleugelen vindt gij een toevlucht" Psalm 91:4.

With joy and thanksgiving to our Lord we wish to congratulate our parents and grandparents,

JAN and INKJE
BRUINSMA
(nee Jousma)

on their 40th Wedding Anniversary. It is our hope and prayer that God will continue to bless and keep them in the year ahead.

Durk & Willy Bruinsma; Joyce, Ingrid, John, Alan, Brian, Lorne — Bowmanville, Ont.

John & Coby Bruinsma; Calvin, Richard, Elizabeth — Edmonton, Alberta

Lieuwe and Flia Bruinsma; Raymond, Philip, Evelyn, David — Blyth, Ont.

Sylvia & George Fayer; Irene, Julia, John, Brian, Steven, Georgina, Donald — Bowmanville, Ont.

Anne & Ted Stoker; Ina, Evert, Abeline, Jannet — Baltimore, Ont.

Simon Bruinsma — Bowmanville, Ont.

Bert Bruinsma & Rita Van de Kullen (engaged) — Red Deer, Alberta

Hendrik Bruinsma — Philadelphia, Pennsylvania

Open house: May 7th, 7:30-9:00 p.m. at the home of George Fayer. Best wishes only.

Home address: 122 Third St., Bowmanville, Ontario L1C 2C7.

Heidenschap Picton
1924 1979

"O give thanks to the Lord for he is good, for his steadfast love endures forever." Psalm 136:1

The Lord willing, we will celebrate the 55th Wedding Anniversary of our dear parents and grandparents on May 8, 1979.

DONALD BAKKER
and
JANET BAKKER
(nee Sikkes)

We thank God for his love and guidance through all these years. We pray for his continued help and protection for the future.

Their thankful children and grandchildren:

Tryn & Abe — R.R.#2, Hillier

Shirley & Gus — R.R.#8, Picton

Nick & Doreen — R.R.#8, Bowmanville

Barney — R.R.#2, Picton

Jim & Sadie (Engaged) — R.R.#2, Picton

and 13 grandchildren and 1 great-grandchild.

Open house on May 8, 1979, from 2 to 4 p.m. and 7 to 9 p.m. at the residence of Mr. and Mrs. A. Bakker, R.R.#2, Hillier. Best wishes only please.

The Lord has richly blessed us on the celebration of our parents' 45th Wedding Anniversary on April 26, 1979.

AUKE BREMER
and
MAAIKE BREMER
(nee Wiersma)

We are grateful that we have been blessed with them as our parents and we pray that God may grant them continued good health and happiness in the years to come.

Their grateful children and grandchildren:

Gary & Jill; Scott, Susan, Debbie, Robert — Dundas, Ont.

Murray & Anne; Annette, Tanya — Beamsville, Ont.

Martha & Herb Viassara; Jim, Ian, Allan, Diana, David — Burlington, Ont.

Jack & Shirley; Lisa, Jason — Grimsby, Ont.

Gertie & Jack DeRoos; Andrew, Maurice, Marsha, Jeremy — Beamsville, Ont.

Hilda & Henry Rozema; Mechelle, Julie, Nicole — Beamsville, Ont.

241 Federal St., Stoney Creek, Ont.

Classified Advertising

Anniversaries

Thankful to the Lord, we hope to celebrate the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,
HENDRIK and ADRIAANTJE DE HAAN
(nee Van Eljk)

on May 15, 1979.

Jane & Bill Vander Kooy; Tracy, Marlene, Timmy — Georgetown Jack & Hill De Haan; Audrey, Peter, Connie, Hilda — Burlington Maggie & John Oskam; Ralph, Ada, Jeffrey — Guelph Nellie & Eugene Kruss; Richard, David, Michael, Carol, Sandra — Mississauga

Paul & Silvia De Haan; Terry, Susan, Hank — Guelph Audrey & Jim Lubbers; Gerry, Ricky, Jany, Chris — Cambridge Peter & Mary De Haan; Tammy, Stephen, Marchelle, Jason — Ayr and 7 great-grandchildren.
227 Mary Street, Rockwood, Ont. N0B 2N0.

"He who dwells in the shelter of the Most High, who abides in the shadow of the Almighty, will say to the Lord, 'My refuge and my fortress; my God in whom I trust.'" With gratitude to our heavenly Father, on May 4, 1979, we hope to celebrate with our parents and grandparents.

JOOST DEKKER
and
WILHELMINA DEKKER
(nee Tensen)

the happy occasion of their 40th Wedding Anniversary. We pray that the Lord will keep them in his care, and will spare them for each other and for us for many years to come.

With love and thankfulness from their children and grandchildren: Henry & Olga Dekker; Bob, Susan, Sherri-Ann, Karen, Jonathan — Grimsby Anne Dekker; Kristy, Jenny, Michelle — Grimsby Nellie & Jerry Kral; Jamie, Caroline — Millgrove George & Fran Dekker — Grimsby Home address: 21 Hazelwood Ave., Grimsby, Ont. L3M 1J9.

Calgary, Alta. Scarborough, Ont.
1954 May 7 1979
"To the hills I lift mine eyes. Whence shall help for me arise? From the Lord shall come mine aid, who the heaven and earth has made." Wedding text: Psalm 121. With joy and thankfulness, we celebrate our parents 25th Wedding Anniversary.

JOSEPH and ELIZABETH DEVRIES
(nee Ross)

Their children: Christina Dorothy Donna Elizabeth Ruth Anne Stephen Joseph Lynda Rose Open house Saturday May 5th, 2-5 p.m. at home.
49 Brookridge Drive, Scarborough, Ontario M1P 3M3.

1954 1979
Hamilton Ancaster
On April 24th, God willing, we hope to celebrate with our parents,

JOHN and ANN LODEWYKS
(nee Wynia)

their 25th Wedding Anniversary. We thank the Lord for giving them these years together and we pray that he will continue to strengthen and bless them.

Their children: Jack Ron Brian David Home address: 506 Hwy. 53 West, Ancaster, Ont.

Anniversaries

Sneek, Fr. Caesarea, Ont.
1934 May 14 1979
Met vreugde en dankbaarheid aan God, hopen wij met onze ouders, grootouders en overgrootouders,

WILLEM DE WOLF
en
TRIJNTJE DE WOLF
(nee Gooljenga)

te hedenken dat zij 45 jaar geleden in het huwelijk zijn getreden. Johannes 20:19. Vrede zij u lieden. Hun dankbare kinderen, kleinkinderen en achter-kleinkind, Jelle & Jettie Sytma (de Wolf); Cathy, Louis, Andy — Manchester, Ont.

Tony & Riemie Sytma (de Wolf); Louis, Paul en Cathy Bakker (Sytma); Michelle, Bill, Paul, Tony Jr. — Port Perry, Ont. Louis & Sietle Sytma Jr. (de Wolf); Sylvia, Wayne, Jo-Ann — Manchester, Ont.

Tom & Liz Vanderende (de Wolf); Paula, Christy — Caesarea, Ont. Home address: W. de Wolf, 14 Williams Pt., Caesarea, Ont. L0B 1E0.

Toronto Belmont
1954 1979
"Our soul waits for the Lord, he is our help and our shield." Psalm 33:20

With joy and thankfulness to God we celebrated the 25th Wedding Anniversary of our parents and grandparents on April 21, 1979.

FRANK EYGENRAAM
and
JANNY EYGENRAAM
(nee Winters)

We pray that the Lord will keep them in his care and will spare them for each other and for us for many years to come. With love and thankfulness from their children and grandchildren:

Norman & Marie-Anna Eygenraam — Troy, Ont.

Wallace & Janet Eygenraam; Cheryl, Kimberley — Salford, Ont.

John & Anna-Maria Eygenraam; Tamara, Angela — Dundas, Ont.

Peter Eygenraam — at home Joyce & John Buis — Aylmer, Ont.

Paul Eygenraam — at home Home address: R.R.#1, Belmont, Ontario N0L 1B0.

1954 1979
On May 15, 1979, D.V., we hope to celebrate the 25th Wedding Anniversary of our parents,

PETER and JEAN FLOORYP

May God bless them and grant them many more years of health and happiness together.

John & Gonnle Vos — Newmarket Judy — at home Joanne — at home John — at home

Open house on May 19, 1979 from 2:00 p.m. to 5:00 p.m. at 65 Bolton Avenue, Newmarket.

Welsryp Edmonton
1939 1979
On May 10, 1979, the Lord willing, we hope to celebrate with our dear parents and grandparents,

KLAAS and AKKE GREIDANUS
(nee Reinsma)

on the occasion of their 40th Wedding Anniversary. May God bless them for each other and for us in the years to come.

With love: Terry & Bill Vogelaar; Brian, Corinne, Gayle — Cadomin Cecil Greidanus — Edmonton Dave & Mary Greidanus; Greg, Chris, Jason — Edmonton Joan & Marty Uiltvugt; Ronnie, Christopher — Edmonton Bob & Janet Greidanus — Edmonton

Home address: 11935-51 St., Edmonton, Alta. T5W 3G5.

Anniversaries

1954 1979
On May 22, 1979, the Lord willing, we hope to celebrate with our parents,

SIDNEY and TINA HARKEMA
(nee de Boer)

their 25th Wedding Anniversary. We thank God for giving them these years together and pray that they may have many more years to come.

Their thankful children: Frank & Janna Henry & Lillian Margaret Steven Tim Trudy Paul

Open house on Saturday, May 12, 1979, from 2:00 to 5:00 p.m. at the Immanuel Christian Reformed Church, Brampton, Ont. Home address: 49 Ridgehill Dr., Brampton, Ont.

Oudega, W. Dunnville
1939 1979
With thanks and praise to God we hope, D.V., to celebrate on May 11, 1979, the 40th Wedding Anniversary of our parents,

DIRK HEEG
and
YKE HEEG
(nee Hiemstra)

We pray that God will continue to bless them in the years to come.

Their thankful children: John & Henny Heeg — Matlock, Iowa, U.S.A.

Pieter Heeg & (Wilma) — Dunnville, Ont.

Tina Heeg — Toronto, Ont. Yvonne & Bert Gils — Oakville, Ont.

Sjoerd & Rinske Heeg — Oudega, W., Friesland

Tjitske & Arie Vanderknyff — Dunnville, Ont.

Simon & Joanne Heeg — Dunnville, Ont.

Gerrit & Willy Heeg — Dunnville, Ont.

Anita & Karl Schibli — Dallikon, Swiss

Sybrn Heeg — Dunnville, Ont. Allen Heeg & (Cathy) — Dunnville, Ont.

Diane Heeg — Oakville, Ont. and 21 grandchildren.

Open house on Friday, May 11, 1979, 8:00 p.m. at "Theydon Hall", Hwy. 3, Dunnville.

Home address: R.R.#1, Dunnville, Ont. N1A 2W1. Best wishes only please.

1929 Proverbs 15:6 1979
Wedding Text

With joy and thanksgiving to our Lord, we hope to celebrate with our parents, grandparents, and great-grandparents,

EGBERT HIEMSTRA
and
AUDREY HIEMSTRA
(nee Attema)

their 50th Wedding Anniversary on May 7th. It is our hope and prayer that God will continue to bless and keep them for years to come.

Their children: Jake & Riemie Vanderhelde — Sarnia

Chuck Hiemstra — Vancouver Tess Hiemstra — Kitchener

Stan & Riek Vandergoot — London Bill & Edie Esser — Sarnia

Allen & Tonia Hiemstra — London Bill & Nellie DeVries — London

Harry & Audrey Hiemstra — Agincourt

Ollie & Willie Hiemstra — Dorchester

John & Helen Hiemstra — Sarnia Sip & Delia Hibma — Lambeth

Sid & Pat Hiemstra — Crestwood, Ill.

44 grandchildren and 6 great-grandchildren.

Open house on Saturday, May 12th from 7-9 p.m. in the fellowship hall of the Christian Reformed Church, Talbot Street, London. Best wishes only, please.

Home address: 200 Westfield Drive, Apt. 105, London, Ontario.

Anniversaries

1944 1979
Edam, Stayner,
Netherlands Canada

"For this God is our God for ever and ever: he will be our guide even unto death." Psalm 48:14 With joy and thanksgiving to our Lord, we wish to celebrate with our parents and grandparents,

HENRY and IEFJE EYK
(nee Groot)

their 35th Wedding Anniversary on May 23, 1979.

May the Lord continue to bless and keep them together in their years to come.

With love from their children:

Cornel Eyk — at home William Eyk — Bahamas

Tina & Ken Russwurm; Karen, Christopher — Stayner

Walter & Nelly Eyk; Troy, Shawna — Calgary

John Eyk — Toronto Irene Eyk & Winston Greeley (engaged) — Toronto

Margaret Eyk — Calgary Open house will be held on Wednesday, May 23, 1979 at 7:30 p.m.

at home address: R.R.#4, Stayner.

1939 April 27 1979
With joy and thanksgiving to our heavenly Father, we wish to congratulate our dear parents and grandparents,

JAMES HUBERTS
and
HAZEL HUBERTS
(nee Vanderbrug)

on their 40th Wedding Anniversary. We pray for God's continuing blessings for them in the years to come.

Their children and grandchildren:

Diane & Wendell Vanden Hazel; Wayne, Helen, Rosemary — Moorefield, Ont.

Ben & Pauline Huberts; Paula, James — Saanichton, B.C.

Effie & Walter Feddema; Helen, Jamie — Watford, Ont.

Terry & Dale Huberts; Jason — Sidney, B.C.

Open house will be held on Saturday, April 28, 1979 from 2-5 p.m. in the East Chr. Ref. Church, Strathroy, Ont.

91 Queen St., Strathroy, Ont.

The Lord willing, we hope to celebrate on May 7, 1979, the 25th Wedding Anniversary of our dear parents,

JOHN M. KAMPS
and
AUDREY L. KAMPS
(nee Van Delft)

We wish to thank them for their love and pray that the Lord may bless and keep them for each other and us for the years to come.

Their thankful children:

Wilma — Grand Rapids, Mich. William — Strathroy, Ont.

Annette — Jordan Station, Ont. Richard — Sault Ste. Marie, Ont.

Audrey — Jordan Station, Ont. Box 130, Jordan Station, Ont. L0R 1S0.

1929 1979
Borne Brinston

With joy and thankfulness, the Lord willing, on May 10, 1979, we hope to celebrate with our parents and grandparents,

CORNELIUS and GEERTJE OOSTLANDER
(nee Van Leeuwen)

their 50th Wedding Anniversary. May the Lord continue to bless them.

Their children:

Peter — at home Mary & Sidney De Schiffart; Alice — Laroc, Que.

Wilma & John Van der Boom and 12 grandchildren

Home address: R.R.#2, Brinston, Ont.

Anniversaries

1934 1979
Dr. Compagnie Pembroke

The Lord willing, on Friday, May 18, we hope to celebrate with our dear parents, grandparents, and great-grandparents,

CORNELIUS POOL
and
GEESKE POOL
(nee de Jong)

the occasion of their 45th Wedding Anniversary. We thank the Lord for giving them many happy years together. We pray for his continued care in the years to come.

"For he orders his angels to protect you wherever you go" Ps. 91:11.

Their thankful children:

Jitske & Halbe de Yong — Pembroke

Janke & Tymen Chaitillon — Pembroke

Ietsje & Rutger Vandersleen — Pembroke

Anneke Hoekstra — Ottawa Greta & Fred Boven — Kingston

Wiepke & John Bierman — Athens John & Nancy Pool — Pembroke

Joanne & Brian Walto — Pembroke with 26 grandchildren and 4 great-grandchildren.

Home address: 219 Belmont St., Pembroke, Ont. K8A 2G6.

On May 19, 1979, the Lord willing, we will be privileged to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,

JURJEN (JERRY) REKKER
and
JELTJE (JULIA) REKKER
(nee Hoekstra)

We express our gratitude to our Lord for the love and care received from him through our parents and pray that he may keep them in his care for many years to come.

In love and respect, with sincere wishes for health and joy from:

Bill & Vera Rekker — Brampton Joe & Ann Vanderschaef — Brampton

Jack & Jeanette Steenson — Rexdale

Sam & Mary Rekker — Mississauga Henk & Irene Van Haltem — Stirling

and 10 grandchildren

Open house on the afternoon of May 19th in the Maranatha C.R.C. of Belleville.

Home address: 25 Valleyview Cres., Belleville, Ont.

1939 1979
"O give thanks unto the Lord, for he is good."

On May 8, 1979, we hope to celebrate with our parents,

OMKE and FROUKJE VOS
(nee Teule)

their 40th Wedding Anniversary. We pray that the Lord will guide and bless them in the years to come.

Their children:

Dwight & Arlene Vos; Brett, Mark — Kamloops

Jerry & Marg. Hessel; Rob, Jeff — Red Deer

Don & Hennie Switzer; Alexander — Ottawa

John Vos — Winnipeg Andy Vos — Red Deer

Psalm 103:8a: "The Lord is merciful and gracious."

On May 5, 1979, the Lord willing, we celebrate the 25th Wedding Anniversary of our beloved parents,

PETER SCHUURMANS
and
GEERTJE SCHUURMANS
(nee De Roos)

May the Lord bless them and keep them together for many more years.

Their thankful children:

Nell Bill & Margrette (girlfriend)

John Ann

Gertie Oscar — all of Ottawa

Home address: 1204 Emperor Ave., Ottawa.

Classified Advertising

Anniversaries

Bellen Dr. Strathroy, Ont.
May 3, 1929 May 3, 1979
Psalm 100

With joy and thankfulness to our heavenly Father, we hope to celebrate the 50th Wedding Anniversary of our beloved parents, grandparents and great-grandparents,

JOHN SNOEYER
and
ALICE SNOEYER
(nee Bruulsema)

We thank God that he has given them so many years together and pray that he will spare them for many more years to come.

Their thankful children, grandchildren and great-grandchildren: Ralph & Tryn Tamming — Strathroy, Ont.

Albert Snoeyer — Assen, Nederland

John & Linda Van Vliet — Coaldale, Alberta

Harry & Gwen Snoeyer — Coaldale, Alberta

Home address: 165 Carroll Street, Strathroy, Ont.

1954 April 23 1979
With gratefulness to the Lord, we are happy to celebrate this 25th Wedding Anniversary with our parents and grandparents on April 28, 1979.

JOHN VANDER PLOEG
and
ANNA VANDER PLOEG
(nee Miedema)

We pray that God will continue to guide them and bless them together in the years to come.

Florence Vander Ploeg; Julian — St. Catharines

Agnes Vander Ploeg — Chicago

Stuart Vander Ploeg — Shallow Lake

Wesley Vander Ploeg — Shallow Lake

Clifford Vander Ploeg — Wallace-town

Thomas Vander Ploeg — Jarvis

Janice Vander Ploeg — Dundas

Glenn Vander Ploeg — at home

Edward Vander Ploeg — at home

Richard Vander Ploeg — at home

Harold Vander Ploeg — at home

R.R.#1, Shallow Lake, Ont.

The celebration and open house from 7-10 p.m. will be held at the Chr. Ref. Church, Owen Sound, Ont.

1929 1979
With thankfulness to our Lord, we hope to celebrate with our parents, grandparents and great-grandparents,

EVERHARDUS and JESSIE
VAN GENNIP
(nee Schilthuis)

their 50th Wedding Anniversary on April 27, 1979.

May the Lord bless and keep them for many more years.

Their thankful children: Catharina Weistra

Paul Van Gennip

Jessie & John Bouius

Garry & Mary Van Gennip

8 grandchildren and 4 great-grandchildren.

Home address: R.R.3, Barrie, Ont.

1954 May 4 1979
With joy and thanksgiving to God we hope to celebrate the 25th Wedding Anniversary of our parents,

KLAAS WYNIA
and
ANNEKKE WYNIA
(nee Haisma)

It is our prayer that God will continue to give them the strength and guidance in the years to come.

With love, their children: Grace & Peter Holkema; Melissa — Hamilton, Ont.

Margaret — Dawson Creek, B.C.

At home: Oscar

Sylvia

Annette

Home address: 35 East 7th St., Hamilton, Ontario L9A 3G7.

Anniversaries

Bierum, 1949 Barrie, 1979
With joy and thanksgiving to our Lord, we hope to celebrate with our parents and grandparents, their 30th Wedding Anniversary on May 10, 1979.

EPPE VAN DAM
and
HILDA VAN DAM
(nee Stuve)

We thank God for his care and faithfulness in years past and pray for God's continued blessings for them in the years to come.

Their grateful children and grandchildren:

Harry Van Dam — Guelph

Bill & Sandy Van Dam; Abraham, Sonya — Oxford Mills

Jane & Eelke Tjeerdsma; Christina, John Peter — Phelpsston

Jack Van Dam — at home

Home address: 121 Yonge St., Barrie, Ontario L4N 4C8.

Obituaries

Heden is zacht en kalm in Jezus ontslapen mijn innige geliefde vrouw en der kinderen zorgvolle moeder, behuwd, groot- en overgrootmoeder,

BOTJE KLAZES-v.d. Brug

In de ouderdom van 73 jaar en 7 maanden, na een gelukkige echt-vereniging van bijna 50 jaar. Johannes 14:2.

Geliefde echtgenote van Jacob F. Burghgraef

Moeder van:

Grietje en Sytze Nijboer

Frans en Adri Burghgraef

Klaas en Marion Burghgraef

Broer en Jane Burghgraef

Sikke en Annie Burghgraef

Neeltje en Tony v.d. Male

Jack Burghgraef

Aukje en Garry Nickerson

Cora en Bernie Stoter

Omeme, 7 april, 1979.

On April 16, 1979, promoted to glory, our beloved wife, mother and grandmother,

JACQUELINE HAMOEN

of St. Catharines, Ont. at the age of 71 years.

Jacob Hamoen, 375 Scott St., Apt. 606

Betty & Mike Ganzevoort — St. Catharines, Ont.

Ann & Jack Dekker — Oshawa, Ont.

Dirk & Barbara Hamoen — Campbellville, Ont.

Jake & Dianne Hamoen — Brantford, Ont.

and 13 grandchildren.

Psalm 100: 4 en 5

"Gaat met een loflied zijn poorten binnen, Zijn voorhoven met lofzang, Looft Hem, prijlet zijn naam; want de Here is goed, zijn goedertierenheid is tot in eeuwigheid, en zijn trouw tot in verre geslachten."

Kort na moeders heengaan, heeft de God des Verbonds onverwacht tot Zich genomen, onze lieve vader, groot- en overgrootvader,

JAN HOVIUS

weduwnaar van M. Daleboudt, Emeritus hoogleraar van de Theologische Hogeschool der Christelijk Gereformeerde Kerken in de ouderdom van 78 jaar.

I. van 't Spijker-Hovius & W. Van 't Spijker — Apeldoorn

A.M. Gerrits-Hovius & A. Gerrits — Sneek

A. Hovius & S. de Groot — Hogeveen

A. Hovius & L. Hovius-Clearwater — Brantford, Canada

M. de Bruin-Hovius & G. de Bruin — Bradford, Canada

Klein- en achterkleinkinderen.

Apeldoorn, 7 april 1979

Daendelsweg 8

Correspondentie-adres: Prof. Eindhovenstraat 11

De begrafenis heeft inmiddels plaats gehad.

Obituaries

"The Lord is my light and my salvation; whom shall I fear? The Lord is the stronghold of my life of whom shall I be afraid." Psalm 27:1 On Good Friday, April 13, 1979, the Lord took unto himself our dear daughter and sister-in-law,

MARY-LOU NAUTA

at the age of 40.

Mom & Dad Nauta — St. Catharines

Peter & Susan Nauta — St. Catharines

Shirley & Gerrit Riewald — Cayuga

Sam & Marie Nauta — St. Catharines

Janet & Dave VanderMolen — St. Catharines

Dorothy & Bill Cambell — St. Catharines

Annie Kamphuis — St. Catharines

Betty & Gary Galenkamp — St. Catharines

Nieces and nephews.

Our prayers are with you Leo, Cheryl and Allan.

May you find comfort in God's word.

R.R.#1, Jordan, Ont. L0R 1S0.

It pleased our heavenly Father to take unto himself our dear wife, mother, sister, grandmother and great-grandmother, on Sunday, April 15, 1979 at the Joseph Brant Memorial Hospital, Burlington, Ontario,

MARIANNA CORNELIA RIEBOT
(nee Rozelaar)

623 George Street, Burlington, in her 78th year.

Beloved wife of Christiaan and dear mother of:

Chris & Harold — Burlington

Maria (Mrs. Harold Vansickle) — Kemble

Harry — Milton

John — Burlington

Sister of:

Neeltje (Mrs. Bert Woudstra) — Burlington

Marie — Holland

Twelve grandchildren and two great-grandchildren also survive.

Funeral service was on April 18, 1979 at 2 p.m. from the Burlington Christian Reformed Church, 3422 New St., Burlington. Pastor J.J. Hoytema officiating. Interment in Greenwood Cemetery, Burlington.

Expressions of sympathy to Canadian Diabetic Association sincerely appreciated. We are thankful to God for the years he has given her to us.

"Jesus said I am the resurrection and the life."

Suddenly, on Tuesday, April 3, 1979, it pleased our heavenly Father to take home our dear husband and father,

HERMAN WILLEM (BILL)
VAN OMMEN

at the age of 47.

Romans 8:38,39

Dear husband of Gretha Van Ommen-Smit

Children:

Ben & Brenda

Ken

Rob

Stephanie

825 Elizabeth Ave., Sarnia, Ont. N7S 2V6.

On April 10, 1979, our brother,
ANDRIES ZWART

husband of Sharon Zwart (nee Hoekstra) and father of Mike, Nina, Jake, Jeanette, Clara, Alice, Steven, Peter and Philip

was suddenly taken to be with the Lord at the age of 55.

Jan & Marijke Swart — Assen

Dirk & Reuske Zwart — Hallum, Fr.

Aaltje & Meint Reitsma — Wiltgaard, Fr.

Djoke & Sander de Haan — Picton

Gerda & Hans Ottink & Gorinchem

Nina & Philip Glass — Oshawa

A service was held on April 14th in Ingersoll Chr. Ref. Church at 1:30 p.m.

Home address: R.R.#1, Putnam NOL 2B0.

Obituaries

At his appointed time, on April 10, 1979, the Lord suddenly called home our dear husband and father,
ANDREW ZWART

In his 56th year.

Beloved husband of Sharon Zwart (nee Hoekstra), R.R.#1, Putnam, Ont. and father of:

Mike Zwart — Picton

Nina Zwart & Mike Dupois — Midland

Jake Zwart — U. of Waterloo

Jeanette Zwart — U. of Toronto

Clara

Alice

Steven

Peter

Philip

"For my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8,9

Personal

Are you a committed Christian guy who would like to meet an attractive, outgoing, committed Christian widow (mid 20's) with one child. I enjoy good music and travelling. If you are between 25 and 35 and enjoy the outdoors please send a resume and recent photo to Box No. 4399, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Twenty-four-year-old, professional girl in Ontario, would like to correspond with gentleman. Confidential. Please send replies to Box No. 4397, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Young Christian farmer would like to correspond with Christian girl in her twenties. Please reply to Box No. 4398, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Christian woman, mid-forties, is very interested in meeting a Christian man, same age. Please reply to Box No. 4380, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Als u het Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan a.u.b. het Consulate of the Netherlands, 10 King St. E., Suite 900, Toronto, Ont. M5C 1C3. Tel. (416) 364-5443.

BOS, Jacob, geboren 15 augustus 1951 te Veenendaal, naar Canada vertrokken begin 1978, laatstbekende adres B.C. en/of P.E.I.

GERDINGH, W.E., geboren 18 maart 1941, naar Canada vertrokken op 16 september 1978, laatstbekende adres Timmins, Ontario.

HAAN, Willem, geboren 5 oktober 1929 te Sleen, laatstbekende adres Baden, Ontario.

PLOOIJ, Cornelia Lamberta, geboren 20 oktober 1923 te Soest, naar Canada vertrokken op 12 december 1975.

ROSKAM, A., geboren 8 augustus 1914, naar Canada vertrokken op 18 juli 1975.

VLUG, Maria Cornelia Jacoba, geboren april 1945 te Soesterberg, naar Canada vertrokken op 18 mei 1948, laatstbekende adres Woodstock, Ontario.

Ministers Needed

Kingston: The First Chr. Ref. Church of Kingston, Ont., needs a second minister to be part of a new team ministry. Interested persons please contact:

John Feenstra, clerk,
First Chr. Ref. Church, Kingston
P.O. Box 1161, Kingston
Ontario K7L 4Y5

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Site 30, Box 8

Len & Rita Bette

Sandy Bay Camp

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For Rent

FOR RENT: nice 4 bedroom farm house. 6 miles south of Woodstock. Available from May to October. H. Ranter, R.R.4, Woodstock, Ont. N4S 7V8. Phone: 1-519-424-9656.

Pulpit Supply

Chatham: Ministers who would like to preach while vacationing in south western Ontario between July 14 and Aug. 6 please contact Bernie Kruisselbrink, (clerk, Grace C.R.C.) at 55 Alexandra Ave., Chatham, Ontario N7M 1Y2.

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Misc.

Future teachers of
Christian schools in Ontario
Christian students attending or planning to attend Calvin, Dordt or Trinity to obtain a B.A. in Education are informed that the Ontario Alliance of Christian Schools will grant loans to those students who require financial support in addition to regular loans available. Application forms are available from the OACS Teacher Recruitment Fund. Write to: A. Borger - secretary
OACS Teacher
Recruitment Fund,
c/o Mrs. M. Elzinga,
1243 Fisher Ave.,
Burlington, Ont.
L7P 2L3

Notice: All application forms must be returned to the secretary on or before June 29, 1979. Students presently under the plan desiring assistance for the year 1979-1980 are requested to re-apply.

Classified Advertising

Misc.

A Life-long Treasure

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Albert Carson, Listowel

519-291-1395

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Cambridge: Cambridge Christian High is seeking teachers for September, 1979, in **Graphic Arts** and **Language Arts**. Apply to: Cambridge Christian High, P.O. Box 244, Waterloo, Ont. N2J 4A4. Phone: 519-745-0171 (school).

Chatham: Calvin Christian School invites applications for a possible teaching position in K-3. Please send inquiries and application to J. Postma, principal, 72 Tissiman Ave., Chatham, Ont. N7M 4G5 or phone 519-352-4980 (school) or 519-352-7427 (home).

Oshawa: Immanuel Christian School will have a vacancy in a grade 6/7 combination of about 25 pupils beginning Sept. 1979. To apply please send a complete resume including education experience and references in c/o Mr. P. Van Manen, Principal, Immanuel Christian School, 849 Roseland Rd. W., Oshawa, Ont. L1H 7K4 or telephone (416) 728-9071.

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Phone: 416-358-5619 [evenings]

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Accommodations in Christian home. Don't be disappointed. Reserve now. Single bed — \$10.00, Double bed — \$12.00, Twin beds — \$14.00. For reservations write to Stratford Chr. School Society, c/o T. Talema, 165 Church St., Stratford, Ont. or phone I. Bakker (519) 271-7573 or Mr. Frankruyter (519) 271-6038.

Teachers Needed

Guelph: John Calvin Christian School requires a **part-time teacher** for the **senior grades**. Please call Jake Vriend, principal, 290 Water St., Guelph, Ont. Telephone: 519-824-8860 (school).

Willowdale: The Willowdale Christian School invites applications for a teaching position for the 1979-1980 academic year. Application forms may be obtained from: Mr. A. Ben Harsevoort, principal, Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Phone: 416-222-1711 (school) or 416-225-9616 (home).

Lethbridge: Immanuel Christian School in Lethbridge, Alta. requires teachers in Junior/Senior High Music. This position invites the teaching of general music plus 2 sections of band. Send all letters of inquiry to Mr. H. Konynenbelt, principal, 802 6th Ave. N., Lethbridge, Alta. T1H 1Z1. Phone 1-403-328-4783 (school) or 1-403-328-7195 (home).

Brantford Christian School

invites applications for

Principal/Teacher

for the school year 79/80. Duties include teaching grades 7 and 8 (20 students) and time off for administration. If interested please contact:

Wm. Slofstra, principal

Tel: 1-519-753-0433

Home: 1-519-753-9557

Thunder Bay Christian School

requires a

teaching principal

starting with the school year 1979/80. Our school has a staff of 6 teachers and 150 students. Our school is situated in the beautiful northwestern Ontario. Population of Thunder Bay is 110,000. Has a university and college. Send inquiries and resumes to Mr. Henry Kamphof, Secretary of the board, R.R. #11, Oliver Rd., Thunder Bay, Ont. P7B 5E2. Phone: (807) 345-0773 (home).

Abbotsford Christian Secondary School

requires a **Science/Home Ec. or Science/Phys. Ed.** teacher to complete staffing requirements for 1979/80. The successful applicant must be able to teach senior sciences as expansion to grade 11 has been approved. Send applications and complete resumes to:

Mr. John Messelink, Principal

Box 175, Abbotsford, B.C. V2S 4N8

(604) 859-5528 (school)

(604) 859-3834 (home)

Help Wanted

Knight Publishing Limited, publishers of *Calvinist Contact*, has a position available for a full time

Typist-Typesetter

Speed and accuracy are important. Knowledge of the Dutch language is an asset. Available mid-May. Apply in writing to the publisher.

Knight Publishing Limited,

99 Niagara Street, St. Catharines, L2R 4L3

Help Wanted

Fraser Valley Christian High School

15353-92nd Ave., Surrey B.C.
requires a

Business Manager

as of August 1, 1979, who is capable of overseeing its financial affairs, office personnel and the transportation system. Applicants with preferably 5 years of experience in management and a knowledge of financial statements and accounting, should submit complete resume, with references, to the school clearly marked Business Manager. For further information call (604) 581-1033.

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The Ontario Alliance of Christian Schools

invites applications for the position of

Executive Secretary

The applicant should possess a congenial personality, clerical proficiency (75 w.p.m.), bookkeeping knowledge, familiarity with standard office equipment, 3-5 years of experience and an ability to work independently. The successful applicant is to be directly responsible to the Executive Director of the Alliance, which is a service organization of the Christian schools in Ontario. Duties are to commence by June 15, 1979. Salary and benefits to be commensurate with experience. Please forward resume to:

W.H. Hultink

Executive Director, OACS

For additional information write or call:

Mr. Hultink

547 West 5th St., Hamilton, Ont. L9C 3P7

Tel. 388-0435

If you ...

- have some agricultural background,
- have experience in working with disadvantaged individuals, or
- have experience in cross cultural living, and
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CRWRC

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We require a spare tractor-trailer driver for the months of June, July, August.

Apply in writing: **Sunnylea Foods Ltd.** P.O. Box 38 Grimsby, Ont. L3M 4G1

Fieldman to look after egg supply, for our grading plant. Must have agricultural background, good personality and be able to work with people.

Apply in writing to: **Sunnylea Foods Ltd.** P.O. Box 38 Grimsby, Ont. L3M 4G1

VAN ECK LANDSCAPING LTD. Waterdown, Ont.

is in need of a man starting in April. For an interview call: 416-689-5100 (except Sundays).

Focus

Mennonite Meeting Place
Waterloo, Ont. (CCP)—People who have always wondered just "who are the Mennonites?" will be able to find out at the Meeting Place in St. Jacobs, Ont.

When visitors come to Canada's first Mennonite cultural centre, they can learn about the history of the area, about the Anabaptist Mennonite heritage, and also about the non-Mennonite faith and culture of this area.

The centre's organizers hope to have volunteers available to talk with the visitors, show them the historical displays, and give slides and film shows. The centre is the last stage of a non-profit project which includes a restaurant and gift shop.

Other Mennonite cultural centres throughout the United States have had positive results, Jan Gleysteen told members of Erb Street Mennonite Church. Mr. Gleysteen is a well-known Mennonite artist and historian who is assisting with the planning and the structuring of the Meeting Place.

Planting a church
EL SALVADOR — Rev. and Mrs. Thomas Klassen have been posted to the capital city of San Salvador to begin a new church planting ministry in this most populous of all the Central American countries. Rev. and Mrs. Jose Martinez, Mr. and Mrs. Gary Schipper, and volunteer Dan Vugteveen are also at work in El Salvador.

Fifth Indian Mission Tour
Sept. 18-25, 1979
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Doug Stuive - 643-1410 or Mart Vin - 648-4926

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Cindy Kruselbrink,
80 Greenock Dr., Kitchener, 576-8663
or **Jlm Damsma**
223 Westwood Dr., Kitchener, 745-3698.
Proceeds for the new organ in the Christian Ref. Church of Kitchener.

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featuring

John W. Vandertuin

at
Grace Church, Brantford
on
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Collection only.

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Membership fee is \$6.00 per year.

Persons of Dutch origin are eligible for membership, provided they are residents of Alberta.

Detailed information booklets and application forms are available at the Society office, located at 10704-107 Avenue, Edmonton, Alberta, T5H 0W8. Telephone 426-7165.

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LET'S PLAY CHESS

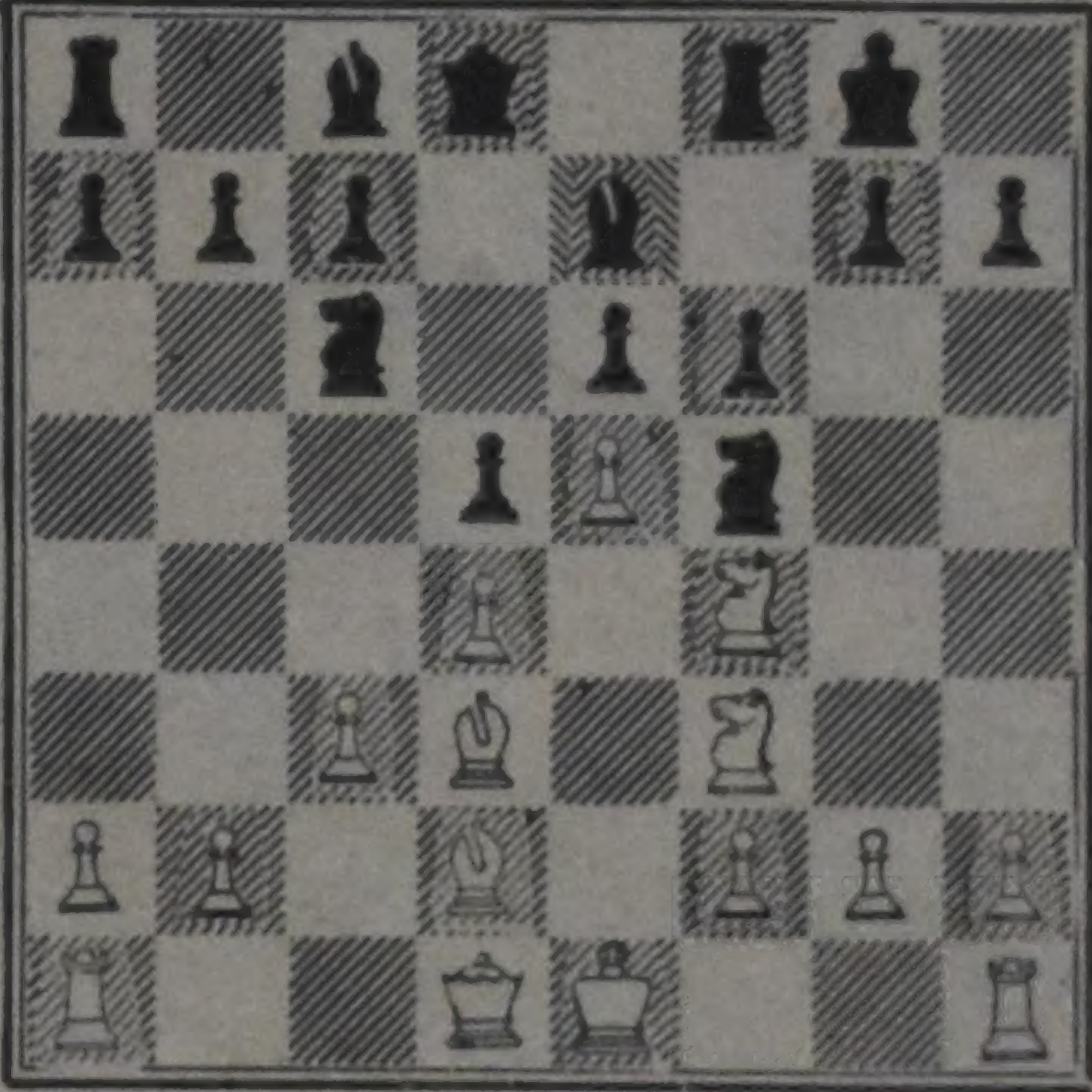
editor: Pete Layer

Results: 1979 Group C
J. Eisen 1 (1) W.R. Boer 0 (0)
Mr. Eisen has won this first game of the 1979 series.

COMPUTER CHESS

One of the rules in our correspondence competition reads: you may consult any book, but no other person. One of our players raised the question whether a chess-playing computer should rate as a "book" or "person". It is a "book" in the sense that the author has previously composed a program with no knowledge of the particular situation you face on the board. It acts like a person since the computer has been taught how to analyze "any" position including yours and can give a specific answer to the question: "How do you think I should move?" Before I answer this touchy question, let me give you part of the game played by two computers in the ninth North American Computer Chess Competition held in Washington, D.C. last December. After ten moves the position looked like this:

Black: Chess 4.7 Defending World Champion Northwestern University



White: Belle (Bell Labs New Jersey)
Black to move.

10. . . , PxP; 11. PxP, P-KN4; 12. P-KN4, N-N2; 13. N-N2, P-N3; 14. Q-K2, B-N2; 15. R-N1, P-QR4; 16. P-QR4, K-R1; 17. P-R3, K-N1; 18. R-R1, P-R3; 19. P-R4, P-Q5; 20. RPxP, N-N5; 21. PxRP, NxB ch.; 22. QxN, PxP; 23. Q-N6, PxB ch.; 24. NxP, R-B2; 25. PxN, RxP; 26. QxP ch., R-B2; 27. Q-R6, R-N2; 28. Q-R8 ch., K-B2; 29. P-K6 ch., KxP; 3. QxR, BxN; 31. R-R6 ch., K-Q2; 32. O-O-O, B-Q4; 33. N-K4, K-B1; 34. R-R8, BxN; 35. QRxQ ch., BxR; 36. Q-K7, Black resigns. Belle went on to win the championship.

I believe either of these computers would have a good chance of winning our Correspondence title! The chess playing machines now on the market play far below the capabilities of Chess 7.4. and Belle. I have noticed the manufacturers carefully avoid telling how strong the computers play by class (Grande master Master, A-D). Chess 4.7 and Belle play Class A strength. I don't think any of the commercially available programs entered the North American competition.

Now to answer the question! Any Calvinist Contact subscriber is welcome to enter a computer to play Correspondence Chess, if he identifies which machine it is; and does not alter its moves. (A computer can make silly moves). Anyone may consult a computer to analyze a game but he may not allow the computer to move for him, and send it in as his own move.

Calendar of Events

Apr. 29	Spring Concert by the Brampton Choral Society, "Praise the Lord" and the male chorus "Collegium Musicum", at 8:15 p.m. in the Trinity Chr. Ref. Church, 99 Scott St., St. Catharines.
May 4-6	James Ward, contemporary Christian rock-jazz pianist and vocalist, will be in concert in three Alberta centres: May 4 - Calgary, May 5 - Edmonton and May 6 - Lethbridge. Watch for local announcements.
May 11	Third annual Christian High School choir festival, concert with 450 voices from seven schools, in the Humber College gymnasium, Highway 27 north of Highway 401, at 8 p.m.
May 12	Festival of Dutch Sacred Music in the First Chr. Ref. Church Guelph, Ont. at 7:30 p.m.
May 13	Mother's day worship service in the Dutch language in the First Chr. Ref. Church, Guelph, Ont. at 3:00 p.m.
May 16	Mini-Convention of the Eastern Ontario and Quinte Leagues, McArthur College, Queens University, Kingston, Ont. at 10 a.m. Cost: \$6.00 per person.
May 26	"Found Free" in concert in the Mohawk College, Fennel Campus, at 7:30 p.m.

Andre Knevel in concert:
April 28 at 8:15 in St. Catharines, St. Thomas Anglican Church, with Gus Jonkers, trumpet. **May 2** at noon (12:10-12:50 p.m.) in the St. Paul's Presbyterian Church, downtown Hamilton. **May 5** at 8:15 p.m. in the Mount Hamilton Chr. Ref. Church, with choir director John Hunse. **May 12** at 8:15 p.m. in Woodstock, Central United Church, with Gus Jonker, trumpet.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
May 4	May 2	Apr. 30 (noon)	Apr. 27 (noon)
May 11	May 9	May 7 (noon)	May 4 (noon)
May 18	May 16	May 14 (noon)	May 11 (noon)

Books

The Church

A change in the role of "theology"?

The Purpose of the Church and Its Ministry by H. Richard Niebuhr; published by Harper and Rowe Publishers, New York; distributed in Canada by Fitzhenry & Whiteside, Toronto, Ont.; Copyright 1956, first paperback edition 1977; 134 pages. Reviewed by Rev. James Joosse, Calgary, Alberta.

This book is a succinct (concise) essay on the results of a study conducted by a staff of eminently qualified scholars charged with "the study of theological education in the United States and Canada." The task was authorized by the American Association of Theological Schools and financially underwritten by the Carnegie Corporation. Some ninety seminaries were visited and interviewees included deans, professors, administrative personnel, students and graduates. The summary is sweeping, yet penetrating and impressive.

Niebuhr suggests that North American theological schools developed patterns quite consistent with our national commitments as "the free society" or "Western democracy." The first superficial impression is that protestant theological schools in the United States and Canada ... are all "Church Schools" rather than state institutions in distinction from many European theological faculties, but the word "Church" may mean denomination. Most of the seminaries seem to function within the specific

context of the peculiar American order of church organization, the denomination. The resultant provincialistic (narrow) confinement made it very difficult for seminaries to develop and provide a significant theological education for the benefit of the "whole church," the latter referred to as "... the subjective pole of the objective rule of God." The author states that "... the evidence that perplexity and vagueness continue to afflict thought about the ministry is to be found today in the theological schools and among ministers themselves," and again, "... our

schools, like our churches and our ministers have no clear conception of what they are doing but are carrying on traditional actions ... trying to improve their work by adjusting minor parts of the academic machine or by changing the specifications of the raw material to be treated."

Niebuhr hastens to point out, however, that such is not the whole story. The staff for which he speaks discovered that "more intimate acquaintance also brings into view a second, very different aspect of the scene. Alongside conventionality ... one encounters vitality, freshness, eagerness

among teachers and students." This, according to the writer is most encouraging and necessary because "... theology is not only ancillary (subordinate, secondary) to other actions of the church but is itself a primary action. Such a movement of the mind toward God and neighbour-before-God is characteristic of the church in all its parts but it is the first duty and the central purpose of a theological school."

A major practical result, according to the writer, must be the preparation of men and women to serve as "pastoral directors," itself an interesting concept al-

ready applauded by many, though an obvious shift from the traditional preaching/teaching ministry concept. I suspect the broader theological framework within which the staff's analysis was reached - and from which the argument is provided - will require more precise definition before the suggested direction can be widely accepted, though that is not the purpose of the book. On the other hand, every student concerned about the purpose and direction of theological education can profit from the thorough study and provocative evaluation.

Theology

Where to stand on the "Adam" question

Is Adam a "Teaching Model" in the New Testament? An Examination of One of the Central Points in the Views of H.M. Kuitert and Others by J.P. Versteeg; Presbyterian and Reformed Publishing Co., Nutley, New Jersey (1978); distributed in Canada by Paideia Press; price \$1.75; paperback, 67 pages. Reviewed by Ralph Koops, Chatham, Ontario.

J.P. Versteeg, professor at the Free Reformed (Christelijk Gereformeerde) Seminary in The Netherlands, originally wrote this booklet as a contribution to the 75th anniversary of the Seminary. In his preface he raises a number

of questions about man's origin and Scripture's speaking about Adam. Can Adam merely be looked at as a "teaching model" quite apart from any historical significance?

Versteeg points out that for Kuitert "the historical aspect of Adam was far less important for Paul than for us." For Kuitert the question of Adam's historicity does not even come in purview in the New Testament, not even in Romans 5, the crucial passage in this discussion.

Versteeg shows that when Kuitert calls Adam a "teaching model," "he thereby intends to make clear that in all that the New Testament says about Adam, we

do not have a 'picture' of the reality of Adam but an illustration, an explanation of Jesus as Messiah." He also shows how recent studies from Roman Catholic circles try to make this same point.

Versteeg, who rightly criticizes this view, quotes H. Ridderbos with approval when the latter said that Adam as type points to Christ "in a previously established redemptive-historical correlation." Failing to see that takes Romans 5 out of the historical framework by which it is determined.

Other passages making specific references to Adam are dealt with as well including Luke 3:38 and I Corinthians 15:22,45 as well as I

Timothy 2:13, 14 and Jude 14.

Versteeg's big concern is that if what Paul says about Adam is of no significance for us then why should what Paul says about Christ hold any thing for us. Furthermore if Adam *only* shows us what is inheritantly characteristic of every human being you end up with minimizing sin as guilt and you place sin as a "given" next to creation. The latter certainly goes contrary to the biblical record.

This is a lucid little booklet, not overly difficult to read. It is a good starter for some insight into and criticism of what has popularly come to be known as the "new theology."

New from Paideia/Premier

The Schilder Trilogy

Dr. Harold J. Ockenga says, "In all Lenten literature known to me there is no work comparable to the trilogy of Klaas Schilder."

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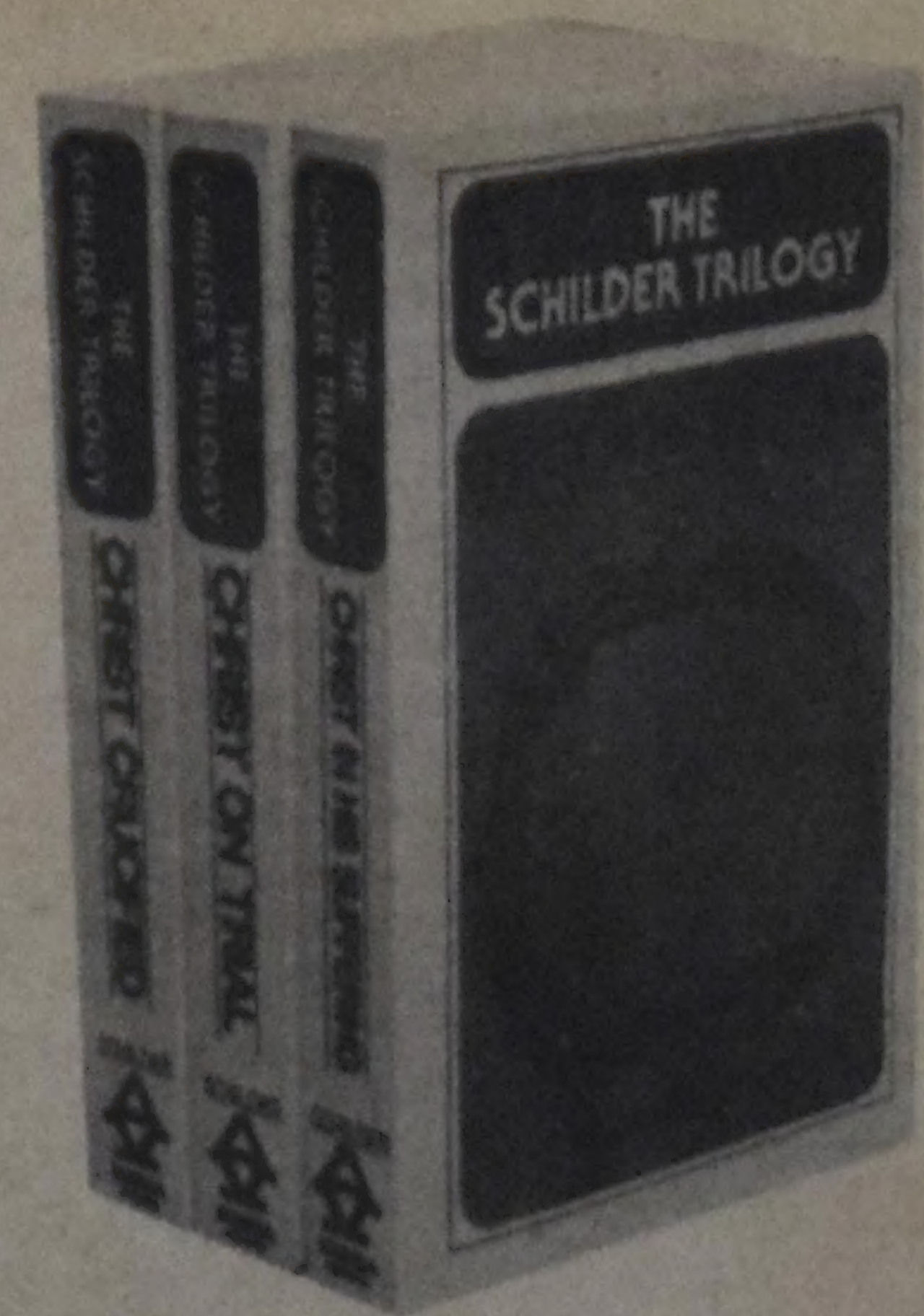
- 1) *Christ in His Suffering: Through the Garden Scene*—468 pages
- 2) *Christ on Trial: Gethsemane to the Condemnation*—550 pages
- 3) *Christ Crucified: Christ on the Cross: the Seven Words*—562 pages

Theologically accurate and abounding in exegetical illumination and challenging insights, this monumental trilogy on the suffering, trial, and crucifixion of Christ is the most complete single-author work available on these aspects of the incarnation. The three volumes, chronologically, begin with Peter's confession and end with Jesus' burial.

Volume one describes the suffering of Jesus in its initial stages, ending with the Garden of Gethsemane. Volume two covers the Lord's Passion until He was condemned to be crucified. Volume three continues the study through His burial.

With a profound and unusual awareness the author analyzes the recorded words, gestures and deeds of the Christ from the time He passes through the gate of Jerusalem on His way to Golgotha to the moment of His death.

While the author keeps the Christ ever at the very center of his discourses, he focuses a searching light on each of the characters who emerge into prominence during the events of that first Good Friday; not because of an interest in them as isolated individuals, but because of the significance of the relationships that exist between them and the Man on the cross.



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